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HUMILITY AND POWER: A LESSON FROM THE LIFE OF ST. PAUL.

By the grace of God I am what I am: and His grace which was bestowed upon me was not found vain; but I laboured more abundantly than they all: yet not I, but the grace of God which was with me.—1 Cor. xv. 10.

AMONG the sayings that are most characteristic of the spirit of Jesus and that find their fullest interpretation in his life are some that exalt the glory of humbleness, of self-denial, and of self-sacrifice. And when we descend from that white-vestured, heaven-penetrating height to the table-land of human heroism, nowhere shall we find a spirit and a life of closer kindred with the Master than in St. Paul, the slave of his Lord and the Apostle of the nations. To him let us look that we may learn something of this union of Humility and Power.

By the grace of God, he says, I am what I am. In these words we hear the ring of true self-consciousness; we discern the accents of a tried leader of men. Yet what a startling contrast did the outer present to the inner! By the grace of God—an Apostle; by the grace of man—what? Here is a description in his mid-career. "In prisons more abundantly, in stripes above measure, in deaths oft. Of the Jews five times received I forty stripes save one. Thrice was I beaten with rods; once stoned; thrice shipwrecked; a night and a day in the deep; in journeyings often; in perils of rivers, of robbers, from my countrymen, from the Gentiles, in the city, in the wilderness, in the sea, amongst false brethren, in labour and travail, in hunger and thirst, in watchings and fastings, in cold and nakedness." And all this before the worst of troubles. Before that perilous visit to Jerusalem when forty Jews conspired not to eat or drink till they had killed him; before that memorable voyage and shipwreck when life or death depended as much on the superstitious and humours of seamen as on the rage of the storm;

before those two years in his hired dwelling in the metropolis of the Empire, where with the clanking chain he testified of his Lord; and before the last tale of unrecorded suffering until by the headsman's axe or the nails of cruel crucifixion he entered into rest. In the seventh decade of our era two men closed their lives in Rome whom mankind will not forget. One, the Emperor Nero, who lived in pompous splendour and was flattered, worshipped, yea deified—Nero, who played and jested while he murdered a parent or burned his Imperial city. The other, Paul, the founder of churches, the moulder of men's thoughts, the Doctor of the nations, the Apostle and—the Martyr. A contrast, indeed, and yet who doubts that even in life—apart from the sleep of death and the awakening of the Hereafter—Paul was the happier of the two. A contrast, too, in their followers: between the Nazarenes, obscure yet persecuted, and the proud majestic citizens who stalked with their retinues and revenues of slaves along the Roman forum or the ancient Appian way. But note also the contrast, the reverted contrast in history. The one like an unsubstantial pageant has faded, and of the glory not a wrack remains. The other is a living force, still working and still widening, wherever can be discerned a tendency towards the spirituality of religion and the harmony of races, to a sense of brotherhood among men and the recognition of the moral law of love.

Let us first contemplate personal character, and next the apostolic career. What, then, the passage we have quoted first suggests to us is the combination of personal humility with the consciousness of dignity and power. "I am the least of the apostles": that is the one side. Yet also he knows he is the greatest; for he adds, "I laboured more abundantly" and (as we know) more effectively "than they all." Here then we trace indications of two distinct feelings or states of mind. On the one hand a confession of great error, a burden of self-abasement, a self-censure and self-humiliation that seem to have lived while life lasted, that only grew in depth and keenness as the thought of God's grace expanded and the vision of future glory drew nigh. And on the other hand a self-consciousness that asserts itself with equal clearness and marks one side of the sustaining power that underlay the efforts of his public life. For amid the struggles and strivings of his soul he did not doubt that he was attaining to a divinely imparted righteousness; nor amid the antagonism and the scorn of the world did he doubt that he was a 'chosen vessel' to carry to the Gentiles a gospel which was the power and the wisdom of God. Human character is

a complex combination of various and often apparently conflicting qualities. It presents to us a blending of opposites, a harmony of discords, a reconciliation of extremes. So it is of Christ, at once the lowliest in spirit and the most exalted in authority, the fullest of love and tenderness and yet the most faithful to truth and duty. So in a less perfect harmony of Paul. So in some measure of all the great and the good. And with regard to the special thought of this paper, while it is true on the one side that "self-knowledge, self-reverence, self-control" form a vital portion of true moral being and may even "lead life to sovereign power," on the other side self-examination, self-abasement, self-mistrust (such is the shadow that cleaves to sinful man) are equally essential to healthful progress and to high spiritual culture and attainment. Let us then look first to this grace of humbleness.

Humility may be commended on two distinct grounds: *first*, as a quality true and beautiful in itself; secondly, as a duty doubly obligatory on man fallen and sinful, weak in his own resources and strong only in the help and might of God. It is true and beautiful in itself. See it in the character of Jesus, where it is not only a striking feature but one secret of the charm. Yes, He who was sinless, to whom belonged all wisdom and fortitude and excellence, was humble. Paul in commending to others this grace makes his appeal to the supreme example of the Incarnation. Christ laid aside a divine glory, and in successive stages of moral exaltation became a man, a servant, and a sufferer. His humility was measured by his humiliation. And in all the intercourse of his earthly life he approved himself meek and humble in heart. To the world at large he has through succeeding ages taught the dignity of lowliness and the glory of the Cross. And in so far as fierce and stubborn spirits, whether of individual men or of warlike tribes, have been tamed into mildness and refinement, we may impute the transformation to the exaltation of the symbol of suffering and to imitation of his life of self-denial. Alike therefore in the divine and in the human aspects of his being we see this attribute which is so alien to the heart of man and yet which when once embodied in a life is so clearly stamped with nobleness and grandeur. But the humility of Paul was that of a mortal erring son of man. Was he, then, a great sinner? Not, as men judge. According to the requirement of the Jewish law he was 'blameless'. But in the past he had taken part in a great crime: he had "persecuted the church of God." Yet even of this he could say that

it was done in all good conscience, in very zeal of religion. His error, then, was an error in the sphere of thought, an error of zeal misdirected and of undue fidelity to opinions in which he had been trained. Yet this man with no keen consciousness of moral failure is so oppressed by the misguided enthusiasm of youth that after twenty years of unrivalled activity in the service of his Lord he still bears the remembrance of those early errors as a ceaseless pain, and with increasing severity rebukes himself while the praise of his work is given to God alone. We do not of course mean that Paul was in any wise perfect. His life was a perpetual aspiration towards higher things. But he well knew the contrarieties and contests of flesh and spirit. And he had also physical weakness—a thorn in the flesh—which made him all the more dependent on the sufficiency of the grace of God. But how few can claim to be, like Paul, in legal righteousness blameless. Infirmity of will, environment of temptation, impulse to evil—these are known to all. All have to be sober and circumspect, to watch and to pray, to be girt with the armour and filled with the spirit of God. Almost all have more cause to be humble than had Paul.

What, then, is the essential nature or fundamental excellence of this grace? It is in close alliance with the two cardinal virtues—truth and charity. Truth is the recognition of realities, and humility is a recognition of truth. What is man with all his glory in this immeasurable universe? Neither the beginning nor the continuance of his being is in his own power or knowledge. He cannot live a life of righteousness; he cannot save his soul. The acknowledgment of God and sovereign law, with the submission of personal will and the homage of the heart—that is humility informed by truth. The recognition of self—of individual limitation and weakness and imperfection, with abstinence from all forms of pretentious and arrogant assumption under which a thousand tendencies to evil may lurk and live and thrive—that again is truth blended with humility. And in relation to the rights of our fellowmen humility marks the mind which is not only impartial and just but which generously acknowledges the superior qualities of others and readily forbears undue advantage for itself. Secondly, it is allied to charity or Christian love. Both arise from the common basis of unselfishness. Both belong to that group of mild or gentle qualities which is the chief ethical characteristic of the new faith and in which it stands in striking contrast alike with the Pharisaism of Judæa and the

Stoicism of Greece or of Imperial Rome. These were systems of self-righteousness or pride or lofty affectation. Love, on the other hand, "suffereth long and is kind, love envieth not, love vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not its own." Humility may indeed be said to be the necessary basis, the common element and the connecting bond of the group of graces which we may describe as the gentle or beautiful or loveable.

But when we turn from character to consequence, from reason to result, we are face to face with the fact that a haughty demeanour, an active ambition, and an eager self-assertion often carry men forward in the race of life, often win the world's prizes of wealth or power or name, while on the other hand the secret worth of the soul, with its priceless pearl or its heavenly treasure, is in the mist and noise of life unperceived and unacknowledged. Yet in the end it is the humble that are exalted.

For so it rests in the nature of things. As pride is presumptuous pretence so humility is the courageous service of truth. Its essence, according to the saying of a German mystic, is courage. False glamour and empty show have to be scorned, ostentatious homage has to be repelled, the gains of an arrogant self-regard have to be foregone, the sneer of the worldling has to be disregarded. Not at once are the merits of lowliness acknowledged or the fruits thereof reaped. Yet the strength that dares to be humble, the atmosphere of truth which humility creates, and the attractive grace of character unto which it leads are sure to be effective wherever spiritual forces find free scope. Take first the intellectual side. There is an aphorism of Coleridge, which all experience confirms, that without humility at the starting-point there is little chance of truth at the goal. The spirit of the learner must be lowly. Sir Isaac Newton is said to have compared himself to a child gathering pebbles by the shore of an unexplored ocean. But wider, vaster, deeper, than the ocean of natural truth is the ocean of spiritual truth. These things God has hidden from the wise and prudent and has revealed unto babes. Pride of intellect is hard and dry, unsusceptible of new ideas, incapable of expansive growth, blind to the ways and workings of God. So too, in the moral sphere, the proud man is self-sufficient. He does not confess and renounce sin so as to be able with the consciousness of pardon to cast it behind him and be separate from it. For him there is no far-off vision of a heavenly loveliness. Nor does he

see in any other aught better than in himself. Higher goodness he ignores. His look is downward, and the downward gaze of scorn is repaid by the absorption of the baser elements of life. How can he grow in knowledge or in grace? The humble man knows that he falls short; far below apostles, saints, and martyrs; as he is conscious of indwelling evil. But he is looking upward. He knows there is forgiveness, he longs for strength, he *strives to attain*. His gaze through tears it may be and dimness is heavenward, towards the divine perfection. Paul found when he saw the beauty of Christ that his *own* righteousness was a poor affair of low range, of little depth, external, weak, loveless. He regarded it as worthless. His life was now transfigured. Not his rabbinical learning but the Cross of obloquy was now his boast. From it he drew the healing streams of a new existence. And onward he pressed, forgetting the things that were behind and reaching forth to the things before. Self-censure did not keep him back. While he recalled the past with pain and shame and sorrow he yet experienced the peace of God. He glowed with the zeal of faith and hope; and his self-reproach thus only spurred him forward to seek the farthest goal and to find in the attainment of the highest and holiest manhood every stain of sin effaced. But the principle is of universal application. The proud are precluded from progress. God resisteth them, but giveth grace to the humble. And that grace is various and infinite. To the teachable and trustful mind there is no limit of possible attainment. Of such is the kingdom of heaven; of such is the hope of earth.

We turn to the other side of the picture—Paul's life of energy and action. What now strikes us is not the self-abasement but the self-consciousness that was its accompaniment and counterpart. He is the *slave* indeed, but also the *ambassador* of Christ. Everywhere in his course we see boldness, persistence, irrepressibleness, endurance, a wide-eyed interest, an untiring energy, an undaunted courage, a faithfulness unto death. For self-emptied he is Christ-filled. Here lies the secret of the union of lowliness and strength. What art thou (he asks) that thou hast not received? Nothing. But what mayest thou receive? Everything. His life has been taken up in the life and power of another in whom he lives and by whom he works. And therefore though weak he is strong. He can do all things through the Lord that strengthens him. As a man he is self-distrustful, needing and seeking grace; but as a chosen vessel, a selected instrument of God he is acting in obedience

to the call of grace, and is thus courageous, resolute, heedless of the wrath of man. He is now conscious of victory; nay even in the darkest hour of trial he is "more than a conqueror."

As a labourer Paul is portrayed for us in his letters and in the second part of the Acts of the Apostles. The story is the fundamental record of the planting of Christianity. Some salient points we notice. Even at the instant of conversion he puts the question, Lord what wilt thou have me to do? and in answer receives the commission to bear Christ's name before peoples and kings. The zeal which formerly persecuted the church was not only re-directed but redoubled. Tried and proved were his gifts and spirit before the mother church of Antioch (followed by Jerusalem) set its seal upon him. He was (along with Barnabas and others of his party) the first preacher to explore the inland cities of the Pagan Empire; and with power and promptitude, with knowledge and enthusiasm, he carried Christianity through the provinces of Asia Minor and of Greece, bearing aloft the banner of the Cross in every home of trade and commerce and culture. Antioch, Corinth, Ephesus, these capitals of Syria, Greece, and Asia Minor, mark some of the stages of his mid-career as he passed from Jerusalem the capital of the Jews to Rome the capital of the Gentiles. But town and village, high and low, learned and unlearned alike he sought, and, above all, *ground* that was fresh and new. How earnestly he laboured may be gathered from incidental references, of meetings and discourses until midnight, of not ceasing to warn night and day with tears, and from the devotedness which was ever ready to encounter death. He was debtor (he said) to Jew and Greek, constrained by the love of Christ to preach deliverance to a doomed world. Hence with the resources of his mind and the passion of his soul he threw himself into Christ's cause among the nations. He laboured diligently, earnestly, and joyfully. Above all other disciples Paul possesses the Master's delight in service. It is labour of love. And as the life of Jesus was gladdened by the recovery of the lost so Paul finds a crown of joy in the growth and prosperity, the fidelity and welfare of his churches. Such was Paul the Apostle: nor void and vain were his efforts. More than any other of the founders and fathers Paul stands forth distinguished, first by his success in planting churches; secondly, by rearing disciples, men who co-operated with him and received of his spirit, who carried his mind and his messages through the provinces and by their own labours extended and multiplied his influence; thirdly, by the wealth of

thought—the clearness of spiritual intuition, the depth and fervour of moral judgment and the vigour and fertility of intellect, all in union with a most living apprehension of Christ and his work—with which he began the ever-expanding volume of Christian literature. Nor did his work end with his life. Through the centuries he has been to the Western worlds what the inscription graven in Rome on the cathedral that bears his name declares him—*doctor gentium*; and in the religious awakening of the sixteenth century it was his mind that guided the Reformers in that renovation of thought and life which we call the Reformation. Our own century has rendered homage to him by its vast missionary enterprise. And generations yet unborn will exhibit another renewal of his influence by a fuller apprehension of the ethical breadth and majesty, a fuller appropriation of the innermost spirit, of this apostle of faith and of love.

R. SCOTT.

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*SOME NEW NOTES ON MACBETH.**

MR. LIBBY's little volume is in the main concerned with proving that Cawdor was no traitor, and that Ross, an instrument in his ruin, was an unmitigated scoundrel and the "third murderer" in the attack upon Banquo. That these positions are original is without doubt. Whether they will bear examination is the question. "The difficulties dealt with," says Mr. Libby, "are concerning:—

1. The motive and meaning of Scene 2, Act I.
2. The incongruities of Macbeth's speeches referring to the condition of Cawdor, in Scene 3, Act I.
3. The discrepancies between Ross' words in Scenes 1 and 3 of Act I.
4. The relation of Angus to Scenes 1 and 3, Act I.
5. The attitude of Banquo towards Cawdor in Scene 3, Act I.
6. The relation of Banquo to the murder of Duncan.
7. The relation of the porter's speech, Scene 3, Act II., to the play.
8. The conduct of Ross with reference to the murder of Duncan and to the succession of Macbeth, and the motive and central idea of Scene 4 of Act II.

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* By Mr. F. Libby, B.A. Toronto, 1893.

9. The relation of Banquo to Macbeth.
10. The identity of the third murderer.
11. The motive of Scene 6, Act III.
12. The relation of Ross to the murder of Lady Macduff."

Of these twelve points I propose to consider with some minuteness Nos. 1, 2, 3, 8, 10, and 12.

On the general question of Cawdor's innocence and Ross's treachery, Mr. Libby seems to me to argue in this vicious circle: Cawdor was innocent and therefore Ross was a scoundrel in declaring him a traitor; Ross was a scoundrel and therefore Cawdor was innocent. But to come to particulars.

In this "final consideration of the hypothesis," Mr. Libby says, "Scene 2, Act I. is *intended to contrast* the *plain*, *blunt*, *bombastic* story of the truthful sergeant, with the sly, plausible, and oratorical story of the intriguing Ross, and to allow us to compare what Ross did say to Duncan with what Ross told Macbeth later on he had said to Duncan," and in the "hypothesis" he tells us that "no explanation of the reason why *two* reports of the battle are given on the stage has been considered adequate." That portion of the scene to which particular reference is made is as follows, i. 2. 48-67.

Duncan. Whence comest thou, worthy thane?
Ross. From Fife, great king;
Where the Norweyan banners flout the sky
And fan our people cold. Norway himself,
With terrible numbers,
Assisted by that most disloyal traitor
The thane of Cawdor, began a dismal conflict;
Till that Bellona's bridegroom, lapp'd in proof,
Confronted him with self-comparisons,
Point against point rebellious, arm 'gainst arm,
Curbing his lavish spirit: and, to conclude,
The victory fell on us.
Duncan. Great happiness!
Ross. That now
Sweno, the Norways' king, craves composition;
Nor would we deign him burial of his men
Till he disbursed at St. Colme's inch
Ten thousand dollars to our general use.
Duncan. No more that thane of Cawdor shall deceive
Our bosom interest: go pronounce his present death,
And with his former title greet Macbeth.
Ross. I'll see it done.
Duncan. What he hath lost noble Macbeth hath won.

In his Notes on this portion of the scene, Mr. Libby writes, "This long speech" (it is only fifteen lines in length), "broken only at l. 58 by two words from Duncan, gives token of careful preparation : it is framed with the perfect subtlety of a thorough intriguer. So skilfully are the names of Cawdor and Norway mixed in it that at a single reading it is impossible to say which statements refer to the foreign king and which to the Scotch Thane. There is little doubt that Duncan believes lines 54-58 to refer to a combat between Macbeth and Cawdor: it seems more than highly probable that Johnson and other annotators have been similarly misled by Ross' deceitful sentence. Angus, however, who is present (according to the first folio) takes these lines (Scene 3, i. 109) as referring in a general way to Norway and his forces, as of course they do according to a grammatical analysis. If any proof of this were needed it might be had by placing in brackets as we have ventured to do above all that really refers to Cawdor ('assisted by that most disloyal traitor, the Thane of Cawdor') and reading the speech without it. When, however, Duncan exclaims 'great happiness!' Ross knows he has taken his words to mean that Cawdor was overcome and captured and he resumes his speech by naming 'Sweno, the Norways' King' fully, which he would never have done if Duncan had taken the preceding five lines to refer to this same Sweno. Is it possible to suppose that Ross would here mention Sweno elaborately if he had not been deceiving Duncan and Angus by speaking ambiguously in the lines before?" Ross's speech here and the arguments founded *upon it* are so much bound up with i. 3. 89-115 that it will be better before discussing the point to quote those lines and Mr. Libby's comment thereon.

Ross. The King hath happily received, Macbeth,
The news of thy success; and when he reads
Thy personal venture in the rebels' fight,
His wonders and his praises do contend
Which should be thine or his: silenced with that,
In viewing o'er the rest o' the self-same day,
He finds thee in the stout Norweyan ranks,
Nothing afraid of what thyself did make,
Strange images of death. As thick as hail
Came post with post; and everyone did bear
Thy praises in his kingdom's great defence.
And pour'd them down before him.

Angus. We are sent
To give thee from our royal master thanks
Only to herald thee into his sight,

Not pay thee.
Ross. And for an earnest of a greater honour,
He bade me, from him, call thee thane of Cawdor:
In which addition, hail, most worthy thane!
For it is thine.
Banquo. What, can the devil speak true?
Macbeth. The thane of Cawdor lives: why do you dress me
In borrow'd robes?
Angus. Who was the thane lives yet;
But under heavy judgment bears that life
Which he deserves to lose. Whether he was combined
With those of Norway, or did line the rebel
With hidden help and vantage, or that with both
He labour'd in his country's wreck, I know not;
But treasons capital, confess'd and proved,
Have overthrown him.

Mr. Libby's comments on Ross's words are as follows:—"This speech is perhaps the shrewdest example of the subtle handling of ambiguous phrases by an intriguer to be met with anywhere. Many will say no doubt that it is easy to read subtle meanings into any speeches, but in fairness let it be remembered that all the annotators who have grappled with this speech have come to one of two conclusions, (*a*) that it is corrupt or unintelligible, (*b*) that Ross forgot what he actually had said to Duncan.... Daniel, who is accepted by most recent editors and who has indeed the best appreciation of the difficulties involved, gives up the explanation in despair: 'Ross and Angus come from the king. Ross describes how the news of Macbeth's success reach the king, by post after post. He appears to have entirely forgotten that he himself was the messenger; he however greets Macbeth with the title of Cawdor, and Angus informs Macbeth that Cawdor lies under sentence of death for "treasons capital", but whether he was in league with Norway, or with the rebel [Macdonwald], or with both, he knows not. Ross did know when, in the preceding scene, he took the news of the victory to the king; but he also appears to have forgotten it; at any rate he does not betray his knowledge. *Macbeth's loss of memory is even more remarkable than Ross's.* He doesn't recollect having himself defeated Cawdor but a few short hours—we might say minutes—ago: and the Witches' prophetic greeting of him by that title, and Ross's confirmation of it, fill him with surprise; for, so far as he knows (or *recollects*, shall we say?) the Thane of Cawdor lives, a prosperous gentleman.' Now what are the facts about these inconsistent speeches? Angus heard Ross

deliver a confused and ambiguous account of the battle to Duncan and heard Duncan pronounce the fate of Cawdor. Angus did not interpret the *'him'* of line 55 Scene 2 as referring to Cawdor but to Norway (in which he differed from Johnson and Daniel), hence we may suppose he inquired of Ross what Cawdor had done that Ross should have alluded to him (52-53 Scene 2) as a traitor. Ross had satisfied the stupid Angus by telling him that Cawdor had been guilty of treasons capital, confessed and proved; but he had not completely satisfied him for he tells Macbeth that he does not know what wrong Cawdor had done. It is before this same Angus that Ross must now deliver an account of that same speech to Duncan and in such words as shall not make Macbeth and Banquo exclaim that Cawdor is innocent. Some of the ambiguities of his words may be seen below: (*a*) He gives Macbeth the impression for the moment that he was not himself the messenger to Duncan; but he does this so carefully that Angus does not suspect it. (*b*) 'Thy personal venture in the rebel's fight' alludes to Macdonwald as Macbeth and Banquo understand it (and as the sergeant would have understood it) while to Angus it brings a confused notion of Norway and Cawdor. (*c*) 'Silenc'd with that' to Macbeth means that Duncan was overcome with wonder and admiration by the story of the awful duel with Macdonwald: to Angus it means that Duncan was so taken up with anger at Cawdor's guilt that he paid no attention to the news of the battle."

Such are Mr. Libby's main arguments. He conjures up spectres in order to have the pleasure of laying them, and does so in the most unsatisfactory manner by various untenable assumptions. In regard to i. 2. 48-62, there is not in reality the slightest ambiguity as to the person spoken of as defeated by Macbeth. The words, "Assisted by that most disloyal traitor, the Thane of Cawdor," are of course parenthetical, and whether they be left in or left out, it seems perfectly plain that the whole speech refers to the king of Norway, and impossible that Duncan could put any other construction upon it. In resuming his speech, after Duncan's interruption, it was necessary for Ross to use either the name or the title, or both, of the king of Norway, for his last words, "and, to conclude, the victory fell on us, " could not possibly be continued by a vague 'He'. As regards Duncan's exclamation, surely it can only refer to the victory over Sweno: the discomfiture of Cawdor would be but a trifle in comparison with the defeat of so powerful a foe as the king of Norway. The discrepancy which Johnson, Clark and

Wright, Daniel, Fleay, and others find between i. 2. 52 and i. 3. 72, 3 and 108, and the difficulties to which Mr. Libby refers *exist only in the imagination of the commentators and arise from a misunderstanding of the one word 'assisted'* in i. 2. 52. *That word does not imply assistance in person,* but is pretty obviously the *combination* with Norway of which Angus speaks afterwards in connection with the "*hidden* help and vantage" whereby he lined the rebel Macdonwald. Hence there is none of the inconsistency to which Mr. Libby refers in making Macbeth, i. 3. 72-3, speak of the Thane of Cawdor as living and as "a prosperous gentleman"; there is no forgetfulness, as Daniel complains, on Macbeth's part of having defeated Cawdor, for he had never encountered him; there is no "confused and ambiguous account of the battle," as Mr. Libby infers. Shakespeare nowhere gives us the slightest foundation for supposing that Cawdor had taken part in the battle: while Holinshed merely mentions that, shortly after peace had been made between Duncan and the Danes, "the Thane of Cawdor being condemned at Forres of treason against the king committed: his lands, livings, and offices were given of the king's liberalitie to Macbeth." Further, it is quite possible that Macbeth, having left the field of battle as soon as it was over to proceed to Forres, and not having yet joined the king, was ignorant of Cawdor's treachery and of the sentence passed upon him. That Cawdor's disloyalty was altogether unexpected is plain from Duncan's reception of the news and from his words in i. 4. 11-14; that the exact facts were not generally known is also plain from the words of Angus, though he, as Ross's companion, might be presumed to have heard them so far as they had been ascertained. And so far as the play goes the inference is that Cawdor had never left the king's camp, for Duncan, on hearing of his treachery, was able to immediately put his hand upon him, which would not have been the case unless, having taken part in the battle, he had been captured; and of this there is no mention. Again, I see nothing that leads me to infer, with Daniel and Mr. Libby, that Ross had forgotten having himself been the bearer of the news of Macbeth's success to the king. In his speech, i. 3. 89-100, he is emphasizing the effect which the *repeated* reports of Macbeth's prowess had had upon the king, and could hardly attribute such effects to his own first intelligence of victory. It is when the king *reads* of Macbeth's "personal venture in the rebels' fight," when "thick as hail came post with post; and every one did hear" Macbeth's "praises in his kingdom's great defence, and pour'd them

down before him"—it is then that his measure of admiration becomes full, then that he knows not how sufficiently to express his own wonder and to praise Macbeth, so that he is reduced to silence. Mr. Libby's note, already quoted, on this silence is a curious instance of his special pleading. Ross's words refer to the effect produced upon Duncan by the repeated reports of Macbeth's deeds, and have no reference whatever to Duncan's behaviour when he brought the news of the victory. So far I cannot see that we have the slightest reason to suppose that Ross "had ruined Cawdor to please Macbeth," or that there is anything "sly" or "plausible" in his narrative of the battle. Mr. Libby, I ought perhaps to make plain, does not believe with Johnson, Daniel, and others, that Macbeth had been engaged with Cawdor, but he fails to see that the mistaken idea of the commentators on this point arose out of the interpretation put upon the word 'assisted', and that this difficulty being cleared away there is absolutely no need of the recondite hypothesis of Ross's malpractices. Further, he assumes from the fact of no engagement having taken place between Macbeth and Cawdor that there is no evidence of Cawdor's guilt. Now Shakespeare here, as elsewhere, follows Holinshed. Holinshed, as we have seen, is vague as to the particulars of Cawdor's treason and Shakespeare is equally vague. But that the poet accepted the historian's view is, I think, shown by his three references to Cawdor's guilt, (1) in Ross's declaration, (2) in Malcolm's account of his confession, (3) in Angus's suggestion as to the nature of the treason. As to the second part of this section that "no explanation of the reason why *two* reports of the battle are given on the stage has been considered adequate," the answer is simple. Ross's report is of events later than those told by the sergeant, and completes the story of the battle. Moreover, the sergeant's narrative is not properly a report, for he is not sent to give one, but is accidentally met by Duncan on his way to Forres and tells what he knows up to the time when he had to leave the field. One minor point before leaving this question of Ross's conduct in regard to Cawdor. On Macbeth's words to Ross and Angus, i. 3. 150-2.

> Kind gentlemen, your pains
> Are register'd where every day I turn
> The leaf to read them.

Mr. Libby remarks: "Macbeth's profuse thanks to these men are not adequately explained on the mere ground that they had brought Duncan's message." This is of course a suggestion that

Macbeth knew he had cause to thank Ross not only for the good tidings he had brought, but for the share he had had in bringing about the fact of his elevation by denouncing Cawdor. In thanking them, however, he is thanking the king, to whom his manner of receiving the honour will certainly be reported ; he has, in the course he contemplates, special reasons for a courtesy which shall win the hearts about him, and the words read to me like those of one already preparing to practise kingly condescension, just as, in ii. 1. 22-3, he drops into the royal 'we' in speaking to Banquo.

> I think not of them :
> Yet, when we can entreat an hour to serve,
> We would spend it in some words upon that business,
> If you would grant the time.

I pass on to the consideration of Ross's after conduct. Granted that he is a weak, vacillating character, we have not, I think, so far as we have seen him yet, found any support for a belief that he is a treacherous abettor of murder. Nor in what remains is there better foundation for such hypothesis. Mr. Libby, however, has determined that he shall be a villain, and in his eyes every part of his conduct has some sinister import. When, in ii. 4.1-20, we find him talking with the Old Man upon the portents that accompanied Duncan's murder, we are told that the scene "is meant to show Ross skulking about in safety, spying out the turn of events." Surely this is a case in which all seems yellow to the jaundiced eye. His conversation with Macduff immediately afterwards is subjected to the same microscopical suspicion, and on the words, "Where is Duncan's body ?" we are asked to believe that "until that is safely bestowed Ross will hold aloof" ! When Ross anounces his intention of going to see Macbeth crowned at Scone, Macduff says, "Well, may you see things well done then : adieu !" This we are told "is a sneer." "Unless Ross went to Macbeth to be his adviser, why did Macduff enjoin him to see things well done ?" But Macduff did not enjoin anything; he merely expressed a hope that when Ross got to Scone he would find things done well there. When Macbeth says, iii. 1.129,

> I will advise you where to plant yourselves,
> Acquaint you with the perfect spy o' the time,
> The moment on't,

we learn that "whether *spy* means person or act it points to Ross. But surely the rational view is that "the perfect spy o' the time,"

whatever the exact meaning of the words, is in apposition with "the moment on't," the latter phrase being exegetical of the former ambiguous one. But Mr. Libby has destined Ross for the "third murderer," and this little remark prepares the way for a statement of his theory. "This scene" [iii. 3], says Mr. Libby, "is left mysterious by Shakespeare; critics should bear in mind that this was intentional and had a dramatic purpose. What possible advantage to the play or to the character of Macbeth can be supposed to follow if we assume that it is Macbeth himself who is shielded by the author's obscurity? But if Ross is the third murderer, as we hope to establish, then it is clear that it is because Shakespeare is dealing with the *spy-system* that he refuses to give up the name of this villain. It should be remembered that Shakespeare does not merely neglect to name the third murderer, he emphasizes the mystery in every possible way to arouse our curiosity, once more masking the business for weighty reasons." Mr. Libby then states Mr. Paton's eight arguments to prove that Macbeth was himself the third murderer, and, not to be out-done by Mr. Paton, produces eight arguments to prove that Ross played that part. These arguments are as follows :—

1. "Macbeth went to the banquet as soon as Ross had returned by a short way and reported.

2. The murderer (who certainly did not know the short way home) reached Macbeth about twenty minutes later than Ross.

3. Macbeth had passed a terrible time of inactivity before Ross returned and that unhinged his mind; he is more unstrung through that horrible imagining than he had been by the murder of Duncan.

4. *Ross was Macbeth's chief confidant at this time,* and was the first to announce the result.

5. The twenty mortal murthers was extremely characteristic of that poltroon Ross panic-stricken and stabbing in the dark a rival who had recognized him.

6. Ross knew the place and the guests as only such a spy could know them: he struck down the light *after* the terrible recognition of Banquo's 'O, slave', which applies infinitely better to this spy than to Macbeth. Ross owed his power to his service of Macbeth. *If Macbeth might have been recognized by Banquo, as Mr. Paton says, why was he not recognized by the murderers?*

7. Macbeth was amused by the comparison of the account of the murderer with that of Ross. The fact that he had the news accounts for his levity. Ross had given Macbeth hopes that the

murderers might have pursued Fleance, and the only point Macbeth really wants information about is the death or escape of Fleance.

8. When the ghost arises Macbeth asks those about him 'which of them' had done it, because he suspects his colleague in crime. On returning to the room he sees the man whom Ross and the murderer at the door had sworn to be dead: he suspects his colleague naturally. Ross endeavours to mislead the other nobles at the banquet and to defend Macbeth. When Mr. Paton says that Macbeth says in effect to the ghost, 'In your black struggle you could never know me,' he probably alludes to the speech of Macbeth 'Thou canst not say I did it,' which means that he was not present at the murder."

Before examining these arguments, I may make the general remark that I do not believe that, before the entry of the Irish murderer, Macbeth either by his own act or through the agency of Ross knew that Banquo had fallen. His agitation with the first murderer forbids such a supposition. For it is to be remembered that he has no reason to play a part, as there is no one before whom to play it. If he already knew what had happened, he would have dismissed so unwelcome an intruder at once with the words he uses at last, and there would be no doubt in his mind as to whether Fleance had shared his father's fate.

But to Mr. Libby's arguments or conjectures.

1. For this conjecture we have not a particle of evidence, and it seems to me quite as probable that Macbeth kept away from the banquet as long as he possibly could in hopes of the return of the murderers, but at last was obliged to go.

2. Again a pure assumption. In the first place, the inference from the first murderer's words, l. 11, "His horses go about," is that he did know of the short way home; in the second place, from his words, l. 21, "Well, let's away, and say how much is done," we have the further inference that the murderers all returned together, and there could be no reason why they should separate.

3. If Macbeth was not himself the third murderer, this argument would apply equally whoever that murderer might be; while if it was Macbeth, this second atrocity might well have unhinged his mind more completely than had his first plunge into such crime.

4. Both clauses are pure conjecture. We have nothing in the play to show that Ross was Macbeth's chief confidant, no proof or evidence of any kind of his having been the first to announce

the result. The probability, as I have already remarked, is that the murderers would return together, for none of them would care to lose sight of the others.

5. The "twenty trenched gashes" of the First Murderer are merely his exaggerated statement to assure Macbeth that there was no fear of Banquo's troubling him again. To label Ross as a 'poltroon', without any evidence of his being such, and then to assume from this calling of names that he would act in a particular way, is surely not argument. Oddly enough, what Mr. Libby ascribes to the 'poltroon' Ross, Mr. Paton ascribes to Macbeth, who, whatever he was, was not a 'poltroon'.

6. This bristles with assumptions. We have no evidence that Ross was a 'spy', nothing to show that the place was not well known to those about the palace generally, no reason why the guests invited should be in any way a secret, no recognition implied in the words "O, slave," which would much more probably be addressed to an unknown murderer than to either Ross or Macbeth. Finally, it is clear that the Third Murderer did *not* strike down the light. He in fact exclaims, "Who did strike out the light?" and is evidently much chagrined at the occurrence as owing to it Fleance has escaped.

7. Macbeth's levity, if there is any levity, consists in one line only of which the meaning is extremely doubtful. Even if to Ross's other accomplishments be added that of being a liar, he could hardly have told Macbeth that the murderers were pursuing Fleance, for one of them at all events is following, if not accompanying, him to the palace, and the other had evidently given up all hopes of completing the murder when he says, ll. 20, 21, "We have lost best half of our affair," thus recognizing that in the darkness of the night all pursuit was useless.

8. I cannot see the faintest reason why Macbeth should suspect his colleague in crime—a statement made by Mr. Libby with a reiteration it is not easy to understand,—for it seems to me that such a colleague would be the last person he would suspect, and Macbeth's words seem especially addressed to Lennox and the Lords with whom he is at this moment speaking. Further, the words, "Which of you have done this?" and "Thou canst not say I did it," refer to different things. When uttering the former, Macbeth, in the agitation of his mind, fancies that some trick has been employed upon him; in the latter he is referring to complicity in the murder. Commenting on Ross's words immediately following,

"Gentlemen rise: his highness is not well," Mr. Libby says, "Since Ross is the one who actually '*did it*,' his speech is perfectly clear. Unless Ross is guilty how are these speeches to be explained—he was full of curiosity and just the man to show a prying desire to draw Macbeth out. This is not a *petitio principii* inasmuch as Ross's weakness for prying is admitted by all." Now if Ross was seeking to "mislead the other nobles at the banquet and to defend Macbeth," as Mr. Libby says, the last thing he would do at such a moment would be to yield to "a prying desire to draw Macbeth out," and I fail to see what there is in these speeches to be explained. When Macbeth says,

> Here had we now our country's honour roof'd,
> Were the graced person of our Banquo present;
> Who may I rather challenge for unkindness
> Than pity for mischance!

and Ross answers,

> His absence, sir,
> Lays blame upon his promise. Please't your highness
> To grace us with your royal company,

Mr. Libby remarks that these "are the words of an enemy, or rather of a murderer posing as an ordinary enemy. They show that Ross was known by all to be Banquo's rival." Ross's words seem to me nothing more than the compliance of a courtier which would never be tortured into anything more unless a hypothesis had to be buttressed up, and to say that "they show Ross was known by all to be Banquo's rival," is very like building a pyramid on its point. On iii. 6 Mr. Libby says, "If Ross were not Macbeth's accomplice he would probably appear in this scene, which of course shows the effects on the guests of Macbeth's conduct at the banquet. So far as the speeches of the other Lord in this scene show character they seem to harmonize well with the honourable slowness of Angus." But why should Ross more than anybody else be present on this occasion? and if, as Mr. Libby imagines, Angus is the Lord in converse with Lennox, what in the name of mystery is the reason why he should not be named here as elsewhere? But if Ross is not where he ought to be, he is where he ought not to be. In his visit to Macduff's castle he, we are told, "came as Macbeth's spy to lead a gang of assassins: during his interview with the lady the murderers await him outside and within *three minutes* of his exit they enter, within *four minutes* the poor little fellow is dead, and within five minutes the lady is butchered.

Where is the sword of Ross who has just said, 'Shall not be long but I'll be here again'? It has not occurred to any critic that this question needs an answer, yet Shakespeare could hardly have made it plainer that we should look into this: if possible it is made plainer by Ross's account of this butchery to Macduff (iv. 3. 204) when he thus narrates it,

> Your castle is surprised; your wife and babes
> Savagely slaughtered: *to relate the manner*
> Were, on the quarry of these murdered deer,
> To add the death of you.

Unless Ross can be cleared of this charge of allowing the Macduffs to be murdered before he had left the castle (there is much to show that he directed the assassins) his character is worse than his master's." It seems to me that the rational view of the matter is that Ross being Macduff's cousin had been sent to make it known that her husband was "gone to pray the holy king, upon his aid to wake Northumberland and warlike Siward," and the opening of the scene is a resumption of a conversation in which he had conveyed this news. Ross, whatever his connection with Macbeth, has discovered that a reign of terror has set in, and yet hesitates to do more than hint what he fears. If there is "much to show that he directed the assassins, surely Mr. Libby ought to tell us wherein it lies. To an ordinary intelligence collusion with the murderers will probably seem impossible, for the very first words used by them show that they believe Macduff to be at his castle, whereas Ross knew that he was in England. His farewell words,

> I take my leave of you,
> Shall not be long but I'll be here again:
> Things at the worst will cease, or else climb upwards
> To what they were before,

indicate that he has determined to throw in his lot with Malcolm, trusting to him to bring back a better state of things; and surely when he says, "Shall not be long but I'll be here again," he is not speaking as if he was going into the next room and would be ready to use his sword in defence of Lady Macduff. The next scene shows him to us joining Malcolm and Macduff in England, and his promise to return before long is redeemed when Malcolm's army attacks and overthrows Macbeth. Mr. Libby's precision of three, four, and five minutes, the object of which is to show that Ross must have been at hand to help, if he had wished to help, is a little too much to be accepted. Rather the long conversation

between Lady Macduff and her son, and between Lady Macduff and the Messenger, serves to account for Ross's having got away before the murderers enter. When, in iv. 3, Ross comes to tell Macduff of the disaster, Mr. Libby on l. 179, asks, "Why does Ross lull Macduff's suspicions to sleep now only to tell him the sad news later on? The orthodox answer has been, *to break it gently*. But does he? Macduff is in a worse condition to hear this news when it comes than if it had come at first. The true reason is that until Ross is assured that Macbeth's fate is sealed he will not commit himself to the cause of Malcolm: having been assured that Malcolm and Macduff have powerful allies he proceeds to put himself on a friendly footing with them." But surely "the orthodox answer" is the true one. Ross tries by his long prelude regarding the universal suffering of the country to prepare Macduff to hear of his particular suffering, and Macduff's words, "O, relation too nice, and yet too true," and again, "Be not a niggard of your words: how goes't?" show clearly that he feels that there is something behind. Even when "assured" in the way Mr. Libby speaks of, Ross still puts off the evil moment and fences at considerable length with the unpleasant task he has to perform. Mr. Libby's "true reason" is a proof of how hard he is pressed for an argument. If by coming all the way to England to meet Macduff and Malcolm, Ross does not commit himself to their cause, it is difficult to imagine in what way he could do so more effectually. He has already "put himself on a friendly footing with them," if there were any necessity to do so with his own cousin, and can hardly contemplate a return to Macbeth. Upon Ross's words,

> To relate the manner
> Were, on the quarry of these murdered deer,
> To add the death of you,

Mr. Libby comments thus:—"He told the worst as it was: his own conduct alone he concealed: why is there no mention of his visit if he acted well by Lady Macduff? He speaks no word further except the shameful 'I have said': yet he was habitually loquacious." Yes, he told the worst, as he could not help doing, but he spared Macduff the harrowing details. Again, there is distinct mention of his visit in the words, "No: They were well at peace when I did leave 'em," and there is no reason why he should say more of that visit if it was paid at Macduff's request and he had now come to report the result; no reason why he

should say anything of his conduct if he was conscious that he had discharged the mission entrusted to him. Would it not be more likely that he should make excuses for himself if he felt that he had done anything to be ashamed of? As to his being "habitually loquacious," has he not sufficiently kept up his character in this respect, even so far as to provoke Macduff's sarcasm? But Mr. Libby will not grant Ross a single good point. Because Macduff salutes him with the words, "My ever-gentle cousin, welcome hither," we are told that the epithet "ever-gentle" was "not a great compliment in that age, rather a taunt, coming from Macduff"! The only other occasion on which Ross appears is when from the field of battle he comes with the news of young Siward's death. On this Mr. Libby's perverse ingenuity finds the following opportunity for detraction:—"Here is Ross for the last time currying favour with the victor by the exercise of his obituary eloquence. He receives scant courtesy from the soldierly Siward." Where is the "scant courtesy"? After Ross has paid his tribute to the young man's valour, the dialogue goes on:

Siward. Then he is dead?
Ross. Aye, and brought off the field: your cause of sorrow
Must not be measured by his worth, for then
It hath no end.
Siward. Had he his hurts before?
Ross. Ay, on the front.
Siward. Why, then, God's soldier be he!
Had I as many sons as I have hairs,
I would not wish them to a fairer death.
And so, his knell is knoll'd.
Malcolm. He's worth more sorrow,
And that I'll spend for him.
Siward. He's worth no more:
They say he parted well and paid his score:
And so, God be with him!

If Ross receives "scant courtesy", surely Malcolm receives even less. One remark more as to Ross. Mr. Libby twice emphasizes the statement that Ross never appears in any place of danger. Yet he is present at the battle with which the play opens, and at the battle with which the play closes,—the only two occasions on which personal danger was to be met!

With Mr. Libby's contention regarding Banquo's guilt I am the less concerned because it is not a new one. But his arguments seem to me not less fallacious than those regarding Ross. His whole hypothesis, indeed, seems to me "a dagger of the mind, a false

creation, proceeding from the heat-oppressed brain" ; a conclusion I much regret to arrive at because in these days any attempt at constructive criticism is welcome, and because Mr. Libby's careful study of the play seems to show that his ingenuity might have been employed to more valuable purpose.

K. D.

THE BARBERS OF TULUVA.

The body of men about whom some information is given in this paper are indeed innocent of aristocratic pretensions, but they are none the less a most useful and necessary element in the social organization to which they belong. The man of the razor is regarded with mingled feelings by the Hindus. The males require his services on a great many auspicious occasions, so that the Telugu people call him *mangalavâdu,* the auspicious man, whereas the females must not so much as utter his horrid name, and in certain places at least he is referred to as "the man of the bad name." The dislike to call him by his name no doubt arises from the fact that the cruel work of denuding the head of the high caste Hindu widow is performed by him. According to the notion which the superstitious Hindu cherishes along with many other people on the face of the earth, to mention a great evil is to court it, to utter the name of an evil spirit is to invoke its displeasure. The bare mention, therefore, of that operation from which every woman performs *vritas* after *vritas* to save herself, fills the sex with such a vague and superstitious awe that the man who wields the razor is referred to only by euphemistic appellations. One of the commonest names of the barber in South Canara, viz., *kelasi,* 'the man of the profession', is probably due to this cause.

Manu does not mention barbers among his mixed castes, but it is not a little curious that the name which he gives to the physician, *ambashtan,* seems to be appropriated by the Tamil barber, *ambattan.* Perhaps this is to be explained by the fact that in a large part of South India the barber is a physician no less than he is a musician! In South Canara the bleeding and the healing art seems to have been practised, at least for the lower tribes, by the palm-tapper, who is known in Tulu as the *baidye* (Sanskrit, *vaidya*), or physician.

The barbers come of different castes or sub-castes according to

the language they speak or the people for whom they operate. Thus there are (1) the Tulu *kelsi* (*kutchidâye,* man of the hair), or the *bhandâri,* (2) the Konkani *kelsi* or *mhâllo,* who must have migrated from the north, (3) the Hindustani *kelsi* or *hajâm,* (4) the Lingayet *kelsi* or *haḍapadava* (Kan., the man of the wallet), (5) the Moplah barber *vasa,* (6) the Malayali barber *kavoodiyan,* and even the Telugu and Tamil barbers imported by the sepoy regiments until recently stationed at Mangalore. Naturally the Tulus form the bulk of the class in Tuluva. There is among them a section going by the name of *maddele,* employed by palm-tappers and hence considered socially inferior to the *bhandâri,* who alone of the two is employed by the higher classes. If a high caste barber operates for a man of lower caste, he loses his caste thereby and has to pay a fine or in some other way expiate his offence before he gains re-admission into his community. I ought also to observe that pariahs in these parts have no separate caste of barbers, but any one among themselves may try his skill on any head. Moplah barbers are employed only by the Muhammadans and neither by the Hindus nor by the Native Christians. Even in their own community, however, they do not live in commensality with other Moplahs, even though gradations of caste are not recognised by their religion. I have not come across any Native Christians who have taken to this profession, the reason being probably that it is considered too low.

The barber is not ambitious enough to claim equality of rank with the Bant or soldier-farmer, the potter, the piper, the weaver, or the oilmonger; but he shows a decided disposition to regard himself as above the level of the fisherman or the palanquin-bearer. These latter often disclaim any such inferiority, and refer on their behalf to the circumstance that they discharge the onerous functions of carrying the huge umbrella in marriage processions and shouldering the gods in religious processions. They argue with considerable force that their rivals perform an operation the defilement of which can only be wiped off by bathing the head with a solution of sacred earth taken from beside the roots of the *tulsi* plant. In bare justice to the barber, however, it must be mentioned that he has to perform certain priestly duties for most Sudras. His presence is essential at two of the ceremonies observed by castes professing to be superior to his. At the name-giving ceremony on the fifth day (not the twelfth, as among Brahmans) a Tulu barber has to tie the thread round the waist of the child and name

it, among Sudras even of a higher caste than himself. Again, on the death of a high caste Sudra, the barber has to carry the fire to the cremation ground, though the funeral pyre is lit by the relations of the deceased. He has also to assist at certain other rites connected with funeral obsequies, such as purifying the house.

It may be interesting to inquire how the barber has come to perform purificatory and other priestly functions to Sudras. It must be clear to every person that a great many superstitions are due to peculiar associations of ideas. Thus the forehead of a corpse is necessarily marked when it is recumbent. The superstition therefore prevails that whoever marks his forehead when lying down is sure to meet with an early death. The belief in the efficacy of bathing in holy waters is undoubtedly due to a symbolic association between cleansing the body and cleansing the soul. It is not therefore improbable that a person who makes the head and the chin clean and purifies them, as it were, was, by an intelligible association, looked upon as one capable of removing defilement in general. This view is corroborated by the fact that among certain Sudras it is the washerman that performs the purificatory rites.

It could hardly be expected that such an important personage as is depicted above would be without any curiosity to know his own origin. The barber in South Canara has accordingly made several attempts at inventing stories about the blessed moment when his first progenitor was created. At a time when the barber had not yet been created, Siva was a bachelor, who spent his time in austere devotions and allowed his hair to grow into long matted locks. A time came when he too was bent upon matrimony, and he thought that the hirsute decorations that covered his face would not be appreciated by his bride, the young daughter of the King of Mountains. It was at this juncture that the barber was created to make Siva a good-looking bridegroom, and the Brahman to officiate at the marriage ceremony. Another crude legend of the barbers says that a Gandharva-born woman was on one occasion cast into the sea by irate Brahma and doomed to be turned into a rock. Moved by her piteous entreaties, however, Brahma relented and ordained that she should be restored to her human form when Parasurama should happen to set his foot upon the rock. This came to pass when Parasurama thrust back the waters of the western sea in order to create the western coast. The re-humanised woman thereupon offered her thanksgivings in such winning words that the great Brahman hero asked her

to beg any boon she wished. She begged a son who should in some way remind generations to come of the great Brahman that had reclaimed her from her inanimate existence. The boon was thereupon granted that she should give birth to sons who would not indeed be Brahmans but who would perform functions analogous to those performed by Brahmans. The barber thus discharges certain priestly duties to Sudras and cleanses the body even as the Brahman cleanses the soul! And the defilement caused by the razor can be removed only by the smearing of mud and water, because the barber's female progenitor was a rock recovered out of water!

The primary and peculiar occupation of the barber does not always bring him a sufficient income, while it leaves him a large amount of leisure. This he spends, if possible, in agricultural labour, in which he is materially assisted by his female relations. Barbers residing in towns hold no land to fall back upon, but their average monthly earnings range from Rs. 5 to Rs. 7. Their brethren in the villages are not so busy plying their weapons, so they cultivate land as tenants, and thus manage to keep "the wolf from the door." One of the blessings conferred by Parasurama is that the barber shall never starve.

I shall now proceed to describe some of the customs and rites of the barbers of Tuluva, premising that my information is derived from the barbers round about my village. When a child is born a male member of the family has to tie a thread round its waist and give the child a name. The choice of a name often depends upon the day of the week on which the child is born. If it is born on a Sunday it is called, if a boy, Aitha (Aditya=sun) or, if a girl Aithe; if on a Monday, Some or Somu*; if on a Tuesday, Angâra or Angâre; if on a Wednesday, Budâra or Budâre, changed among pariahs into Mudâra or Mudâru; if on a Thursday, Guruva or Guruvu; if on a Friday, Tukra or Tukru (Shukra); if on a Saturday, Taniya or Taniyaru. Other names which are common are Lakkanna (Lakshmana), Kântu, Krishna, Subba, Maire(? pea-hen), Korapulu (Koraga woman), &c. Those who can afford to do so often employ a Brahman priest to ascertain whether the child is born lucky or unlucky, and in the latter case the barber is advised to offer something to the

* These names are changed in certain dialects into Home and Tome. It is a rule of wide application in Tulu that *s* in a certain dialect is changed into *h* in another and *t* in a third. The pariahs commonly affect *h*.

titular deity or the nine planets, or to propitiate the village demon if it is found that the child is born under its evil eye. No lullaby should be sung while the child is being rocked for the first time in a cradle, perhaps because if the very first rocking is done with a show of rejoicing some evil spirit may be envious of the human joy and mar the happiness.

The initiation of the boy into the mysteries of his hereditary profession takes place between the tenth and the fourteenth year. In very rare cases now-a-days a boy is sent to school between the sixth and the eighth year. These occasions are marked by offerings of cocoanuts and plantains to the village deity.

With boys marriage takes place between the years of 16 and 25, and with girls before or at puberty. The daughters of the very poor generally get an offer of marriage somewhat later. Marrying means the bringing in of a girl to work for the husband, not merely to be fed at his expense. The ill-fed daughters of the needy do not grow sufficiently to do a satisfactory amount of work at an early age, and hence the postponement of their marriage. Matches are made by selection on the part of the parents. Lads are sometimes allowed to choose their own brides, but their choice is subject to the approval of the parents, as it must necessarily be in a joint family. The bridegrooms have to pay for their brides a consideration varying from Rs. 20 to Rs. 50, and sometimes, though very rarely, as much as Rs. 100. Deformed girls, however, fetch no price: on the other hand they have to pay some pecuniary inducement to the bridegrooms. Widows are allowed, and, when young, encouraged to re-marry. The most essential condition of a valid marriage is that the parties should belong to different *baris* or stocks, which correspond to the *gotras* of Brahmans. It is supposed that *bari* or *bali* means literally a 'side' or neighbourhood. The Tulu Dravidians were, before the Aryan advent, probably divided into a number of tribes or stocks according to the local areas or neighbourhoods they inhabited. It is not improbable that at a time when society was not so elaborately organised as it has been under Aryan influence, when a man might fill his stomach and feed his children by doing any work without transgressing caste rules, and when perhaps bards did not preserve the memory of the progenitor of a tribe in popular songs or hymns to demons, it was found to be the easiest way of distinguishing one stock from another to identify it with the locality it inhabited. The *balis*, however, are called Bangara, Karmbara, Salia, Pullioti, Kundartha, Kombara,

Uppa, &c.* These are descriptive of occupations and not localities. It is probable that after the introduction of the Aryan system of caste the principle of differentiating society according to the profession supplanted the original practice, which appears to have given the Tulu people the word *bari*. Moreover, the barbers did not perhaps originally form a distinct class. When they did begin gradually to form a caste, their stock was named after the profession from which they were drawn or to which their customers generally belonged. The Gojjura stock, which comprises the largest number of families, may inter-marry with the Bangara, Karmbara, Kundartha, or Uppa stock, but not with the Salia; nor can the Pullioti inter-marry with the Uppa. † Horoscopes are not consulted for the suitableness or future prosperity of a match—in fact no horoscopes are kept—but the day and the hour or *lagnam* of a marriage are always fixed by a Brahman priest with reference to the conjunction of stars.

The marriage lasts for three days, and takes place in the house of the bridegroom. This is in accordance with the primitive conception of marriage as a bringing away by force or procuring a bride from her parents rather than with the current Brahman idea that the bridegroom should be invited and the girl given away as a present and committed to his custody and protection. The marriage ceremony takes place in a pandal on a raised or conspicuous place which has been adorned and sanctified by the description of ornamental figures or *mandala*. The pair are made to sit on a bench and rice in the manner of *seshe* is sprinkled on their heads. One of the barbers then shaves the chin and the forehead of the bridegroom, the hair border being made in the form of a broken pointed arch converging upwards. He also touches the bride's cheeks with the razor with the object of removing what is called *monetha kale*, 'the stain on the face'. The full import of this ceremony is not clear. It may be that the barber is by professional habit accustomed to think that no face can look bright without the application of a razor, and that even a female face will be better for a touch of the magic edge; but the barbers themselves look upon the act as a purificatory ceremony. If a girl has not come of age at the time

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* A man belonging to the Bangara stock is called a Bangaranne, which means a Bangara-brother, much as one speaks of 'brother Jonathan'.

† The division of a caste into *balis* is not peculiar to barbers, but is common to all Tulu people. See Bhûtâlapândya's *Aliyasantânada Kattu* The subject is one in which further research is needed.

of marriage it is done on the occasion of the nuptials. If she has, the barber in addition to the touching of the cheeks with the razor, goes to her house, sprinkles some water on her person with a betel leaf, and makes her touch the pot in which rice is to be cooked in her husband's house. At the bridegroom's house, before the assembled guests, elders, and headman of the caste the man and wife are linked together in the marriage bond by having water (*dhâre*) poured on their joined hands. Next, the right hands of the pair being joined (*kaipattâvane*), the bridegroom leads the bride into her future home. The celebration is rounded off with a big dinner to friends and relations.

Soon after a death occurs a barber is called, who sprinkles water on the corpse and touches it with a razor if it be of a male. In every ceremony performed by him the barber must have recourse to his razor, even as the Brahman priest cannot do without his reeds of *kusha* grass. The rich burn their dead and the poor bury them. It is pretended that cremation is enjoined, but burial is substituted on account of its smaller expense. There can be little doubt, however, that burial was the original method of disposing of a dead body, and cremation is a later imitation of the Brahmanical custom. Persons dying of infectious diseases are always buried. Prior to removing the corpse to the cremation or burial ground, all the clothes on and about it, with the exception of one cloth to cover it from head to foot, are removed and distributed to the pariahs who have prepared the pyre or dug the pit. Before the mourners return from the cemetery they light four lamps in halves of cocoanuts, and leave them burning on the spot. Coming home, the chief mourner places in the hands of the *gurukâra* or headman of the caste a jewel or other valuable thing as a security that he will duly perform all the funeral rites. This is termed *sâvuotti dipunâ*. The *gurukâra* in the presence of the friends and relations assembled, returns the same, enjoining its recipient to be prepared to perform the requisite rites even with the proceeds of the sale of the pledged article, if necessary. The eleventh day is the *sâvu* or principal mourning day, on which the headman and elders of the caste as well as the friends and relations of the deceased ought to be present. On the spot where the deceased expired, or as near thereto as possible, an ornamental square scaffolding is raised and covered with cloth coloured with turmeric. The ground below the scaffolding is covered with various figures and strewn with flowers and green leaves. Each mourner throws

on this spot handfuls of cooked rice, coloured yellow and slightly red, and cries out, "O uncle, I cry *murrio!*" or "O father, I cry *murrio!*" and so on, according to the relationship in which the deceased stood to the mourner. This ceremony is called *murrio korpuna*, or 'crying alas!' In well-to-do families it is usual to accompany this with devil dancing. On the twelfth day rice is offered to crows, the original belief apparently being that the spirits of the departed enter into birds or beasts, so that food given to these may happen to reach and propitiate them.* On the night of the thirteenth day the relations of the deceased keep apart a plantain leaf for the departed spirit, serve cooked rice on it, and, joining their hands, pray that the soul may be gathered unto its ancestors and rest in peace. The anniversary of the death, called *agel*, is celebrated by placing cooked rice on two plantain leaves kept over sacrificial twigs, and burning incense and waving lamps before it. This is called *soma dipunâ*. No monthly ceremonies are observed.

The barber being only a member of the vast Sudra community he shares most of his customs and beliefs with his brethren of the other castes. His family god is Krishna of Udipi, and the high priest to whom he pays homage is the *saniyâsi* who for the time being worships that god. That high priest is also the final court of appeal from the decisions of the village councils of the barbers in matters relating to caste and religion. Krishna, however, is a beneficent deity whom one may care to visit once in several years. The powers that are ever present to the barber's mind and whom he always dreads and tries to propitiate are the village demons and the departed spirits of his own family. If a child falls ill, he hastens to the Brahman seer to learn who is offended and how the spirit should be appeased; if his cow does not eat hay, he anxiously inquires to which demon he should carry a cock; if the rain fails or the crops are poor, he hies to the nearest deity with cocoanuts, plantains, and the tender spikes of areca. In more serious illnesses he undertakes a vow to beg from door to door on certain days and convey the money thus accumulated to Tirupati. In his house he keeps a small closed box with a slit in the lid, through which he drops a coin at every pinch of misfortune, and the contents are eventually sent to that holy place.

The affairs of the community are regulated by a council of elders. In every village or for every group of houses there is an hereditary

* The Brahmans also observe the same rite. Who borrowed from whom?

gurukâra or headman of barbers, assisted by four *moktesars*. If any one of these five authorities receive a complaint, he gives notice to the others and a meeting is arranged to take place in some house. If an important member is late, the others must wait for him ; if he cannot attend, the rest may proceed to the business. When there is a difference of opinion the opinion of the majority decides the issue. When this opinion cannot be made out, the question is referred to the council of another village. If this be unsatisfactory, the final appeal lies to the Swami of the Udipi temple. The council inquires into alleged offences against caste and punishes them. It declares what marriages are valid and what not. It not only preserves discipline within the community itself but takes notice of external affairs affecting the well-being of the community. Thus if the pipers refuse to make music in their marriage processions the council resolves that no barber shall shave a piper. Disputes concerning civil rights were once submitted to these councils, but as their decisions are not now binding, aggrieved parties seek justice from courts of law.

Punishments consist of compensation for minor offences affecting individuals, and of fine or excommunication if the offence affects the whole community. If the accused does not attend the trial, he may be excommunicated for contempt of authority. If the person seeks readmission into the caste, he has to pay a fine, which goes to the treasury of the temple of Krishna at Udipi. The presiding Swami at the shrine accepts the fine and issues a writ authorising the readmission of the penitent offender. The headman collects the fine for forwarding it to the Swami, and if he is guilty of any malpractice, the whole community, generally called the 'ten', may take cognisance of the offence. Offences against marriage relations, shaving low caste people, and such like, are all visited with fine, which is remitted to the Swami, from whom purification is obtained. The fine generally ranges from Rs. 16 to Rs. 30. The power of the village councils, however, has of recent years greatly declined, as the class of cases in which their decision can be enforced is practically very small.

The Tulu barbers follow the *Aliyasantâna* system of inheritance. This peculiar custom, as is well known, is followed by a number of castes on the western coast. It would be an interesting question to settle whether it was imported into the land by some tribe which became dominant and from which the other tribes borrowed it, or whether it was purely local in its origin. It would be inter-

esting to know, for instance, whether the barber borrowed his law from the Bant, or whether the two originally belonged to the same tribe and have now become distinct castes in virtue of their professions. The materials for the solution of this question are as yet very scanty. The tradition in South Canara is that the peculiar *Aliyasantâna* system of inheritance, and in fact a number of other customs, were imposed upon certain castes by Bhûtâlapândya. The story relates that Dêvapândya, a merchant of the Pandya kingdom, had once new ships built, but before they were put to sea the demon Kundodara demanded a human sacrifice. The merchant asked his wife to spare one of her seven sons for the purpose, but she refused to be a party to the sacrifice, and went away with her sons to her father's house. The merchant's sister thereupon offered her son. Kundodara, however, was so very pleased with the appearance of this son that he spared his life and made him a king whose sway extended over Tuluva. This king was called Bhûtâlapândya, and he, being directed by Kundodara, imposed upon the people the system of nephew inheritance. The people also obeyed because Kundodara had willed it—so says the myth, for I believe it is nothing more than a myth.

It is needless to say that the barber is changing with the times. He seldom uses now the old unfoldable wooden-handled razor forged by the village blacksmith, but has gone in for what he calls *Râja-shri* (=royal fortune; corruption of Rodgers) razors. He believes that he too is polluted by the operation which it is his lot to perform, and on his return home from his morning round he must bathe and wear washed clothes. He occasionally sends his sons to school, and although Parasurama has promised him, as he has a number of others on this fertile coast, that he shall not starve, yet it is fair that he who has so long been condemned to scratch every man's head should now be allowed to scratch the foolscap.

M. Babu Rau.

LITERARY NOTICES.

Reminiscences of Bishop Caldwell. Edited by his Son-in-law, the Rev. J. L. Wyatt. Madras: Addison and Co., 1894.

To many besides his intimate friends and those who were associated with him in any kind of work a life of the late Bishop Caldwell would be very welcome. The editor of these reminiscences gives us reason to hope that some day such a work will be published; but as it will be

more or less a history of the Church in Tinnevelly during the last fifty years, much labour and time will be required in the preparation of it. He has therefore thought it well to publish at present some autobiographical sketches which were written by the Bishop at the request of his family. To these the Bishop had added chapters on more general subjects; and Mr. Wyatt has contributed an account of his father-in-law's illness and death. A second appendix contains some of the notices of the Bishop's life that were published at the time of his death.

These reminiscences do not profess to give a full account of Bishop Caldwell's long and useful life in the mission field, but they give a good idea of how the measure of his life was filled up. And if they do not form a history of the Church in Tinnevelly during the last fifty years they serve to indicate many of the most prominent landmarks in that history. They enable the reader to follow the lines in which progress has taken place in the last fifty years; and they furnish portraits of many of the men who in Tinnevelly and in other parts of South India have taken leading parts in building up the Native Church. Of the distinguished part which Bishop Caldwell himself took in this work, as well as of his literary labours, which he always regarded as lying within the sphere of his missionary duties, we learn a good deal from these reminiscences. We learn a good deal also as to what his opinions were on various questions connected with missionary policy; and to missionaries especially these opinions ought to prove very valuable. We commend for consideration the chapters on missionary methods, the motives of catechumens, and missionary problems. The Caldwell College, in which the Bishop took such pride, has been closed, but what is said in connection with the founding of this institution shows that he fully appreciated the value of higher education as a missionary agency and recognized the claims of Native Christian to share in the benefits of this form of education.

The reminiscences show that Bishop Caldwell was less happy in his work after his consecration than he had been before; and the reason seems to have been practically that for which he left the London Missionary Society at the very beginning of his missionary career. His relation to the Bishop of Madras was satisfactory, but he complained bitterly of the way in which his wishes and plans were treated by the Madras Diocesan Committee of the S. P. G.

The Conversion of India, from Pantænus to the Present Time. By George Smith, C.I.E., LL.D. London: John Murray, 1893.

The title of this book is a little unfortunate. It seems to suggest a serious attempt to trace the causes that have determined the past history of Christianity in India and to discuss in the light of experience the problems that gather round the enterprise of the Christian Church in the

India of to-day. To those who approach the book with such an expectation it can hardly fail to prove disappointing. There are many who will feel that the author does not throw much light on a difficult subject when he explains the failure of the Nestorian Church to Christianise India as due to its erroneous view of the person of Christ, and that of the Church of Rome as due to its sacramentarian theories. There are many, too, who will fail to sympathise with the cheerful optimism which believes that the Evangelical Churches are sure to succeed where others have failed, simply because they are Evangelical. The author's strength does not lie in depth and comprehensiveness of view. It lies rather in facts and tables and picturesque incidents. The book is a mine of interesting information and as such may be cordially recommended to the large circle of readers who desire particulars regarding the past fortunes and the present position of Christian missions in India.

The Earl of Auckland. By Captain L. J. Trotter. Rulers of India Series. Clarendon Press, 1893.

THE title of this book is a misnomer. The subject is the First Afghan War. Lord Ellenborough figures almost if not quite as prominently in its pages as Lord Auckland, while half a dozen persons are described who outshine both.

Captain Trotter is an uncompromising opponent of the policy which led to the War. Everyone who supported it he depicts either as a knave or a fool. The same definiteness characterises his military portraiture. Nott is another Wellington, Sale is a muddle-headed bungler, absolutely wanting in moral courage. Yet with all this the author has not succeeded in making his narrative clear or in giving to it that unity which such strong likes and dislikes often secure. To one who knows the facts already it may be a piquant controversial treatise, but it is very doubtful how far a reader, to whom the War was a fresh topic, would be able to gather either its causes or the course of its events. Every now and then it has occurred to us that the author must have been striking out alternate sentences, to compress his narrative within assigned limits, so disjointed is its construction. The general impression left is that of a slipshod carelessness. The redeeming feature of the book is that it is so outspoken in denouncing the War.

Once more appears the ludicrous mockery of illustrating—save the mark—each volume of the Series by the same map. Most of the places referred to find no place in it. What use for the first Afghan War is a map which includes the Panjab in British India and connects Peshawar and Quetta with Calcutta by rail? Sir William Hunter presumably would think that a map of the France of 1870 would sufficiently illustrate the campaigns of Napoleon the Great.

It is to be regretted that so promising a Series should be spoiled by such poor supervision in the general editor and such a combination of careless writing and want of balance in a too-favoured author.

Round London: Down East and Up West. By Montagu Williams, Q.C. London and New York: Macmillan and Co., 1893.

THIS is a very delightful volume of sketches of life in the lowest and the highest grades of London society. They appeared originally in *Household Words*, and were first published in book form in December, 1892. That they have been appreciated by the reading public may be inferred from the fact that since then they have been reprinted four times. On account of a serious illness which prostrated the author immediately after the last sketch was completed, the preface to the volume has been written by his friend Mr. Charles Dickens, editor of the periodical in which the sketches were first published.

Both the 'Down East' and the 'Up West' sketches exhibit the author's power of observation, and his intimate knowledge of human nature. We think with the writer of the preface, however, that the former show him at his best, and that they will have the greater interest for the general reader. In them the author's genuine sympathy for suffering humanity and his interest in the wants, the difficulties, and the temptations of the struggling poor stand forth more clearly than in the 'Up West' sketches. Both series of sketches, it is true, deal largely with human suffering, but whereas the sufferings of the lowest classes are very often due to stress of circumstances, the sufferings of people in the upper ranks of society are very often the direct reward of sinful lives. For the hollowness and the shams of society life the author has shown no sympathy, and these are the phases of life that are chiefly dealt with in the 'Up West' series of sketches. This accounts, no doubt, for the superior power of the 'Down East' sketches to call forth the finer feelings of the reader. There is one story, however, in the 'Up West' section of the book that cannot fail to evoke sympathy. It is the story of the only man who to the author's knowledge ever succeeded in regaining a position in life after having been reduced to the necessity of becoming a 'sandwich man'. This is one of the most pathetic tales we have ever read.

To Anglo-Indians, most of whom know something of London, we can thoroughly commend this book. We feel sure that many, when the next opportunity offers, will make an attempt to visit some of the haunts which are here so graphically described. As to whether the book will prove interesting to native readers we can hardly express an opinion. We fear that much in it would be misunderstood by them; and if they were to generalise from it, their conclusions regarding English life in general would almost certainly be very far from correct. While many of the evils depicted in it have their counterparts in this country, much

of the good of which it speaks is of a kind that can hardly be appreciated by natives of India.

An Elementary Treatise on Theoretical Mechanics. Part I.: Kinematics. By Alexander Ziwet. London and New York; Macmillan and Co.

THIS work, which when completed will consist of three parts, differs considerably in arrangement and method of treatment from most treatises on the subject with which it deals. It owes its existence, the author says, chiefly to the difficulty of finding a good modern text-book suited to the requirements of American students. In America students usually take up the study of kinematics and dynamics after they have acquired a knowledge of the elements of higher mathematics. In the present work, therefore, free use is made of the notation of the infinitesimal calculus, of which, however, no very advanced knowledge is presupposed on the part of the student. The exposition of the subject is on the whole clear and intelligible, even if the language used is not always quite correct; and to students who find the subject of kinematics somewhat cursorily treated in the ordinary text-books of dynamics this work will prove very helpful. Mr. Ziwet has not in the present volume treated his subject from a purely abstract point of view; and in his preface he states that he has kept in mind the wants of engineering students. For the benefit of those who wish to pursue the study of the subject to a more advanced stage he has given very full references to standard treatises.

We have said that the expression is not always faultless. It certainly fails in some cases to convey the meaning which it ought to convey. For instance, the word 'must' seems altogether inappropriate in the sentence on page 46 referring to the selection as the unit of velocity of that velocity with which unit length is described in unit time. The previous statement shows, not the necessity, but the convenience of making this selection. Several other statements in connection with the subject of units are open to criticism.

The book is well printed on very good paper, but the proofs do not seem to have been very carefully read.

Mary. By Mrs. Molesworth. Illustrated by L. Leslie Brooke. London: Macmillan and Co.

THIS is a nursery story for very little children. It opens as 'Mary Bertram awoke early on the morning of her fourth birthday. Mary had two brothers, the eldest twice her age; and on this happy day there was born to her a little sister, the best of all her birthday presents.

The history of these four and the sayings and doings of the elder three during the next few months have been made the subject of a most delightful book, whose chief attraction lies in its faithful delineation of children's ways. Mary is evidently the result of long and accurate observation; and in her eldest brother, who on ordinary occasions and in the presence of his sister affects to have put away childish things, are to be seen the natural growth of a healthy self-reliance and the beginnings of true manliness. The younger brother is kept somewhat in the background, but he is every inch a child. And the baby is every inch a baby.

If carefully prepared and interesting school-books are of any avail, the children of the present day ought to grow up with much better trained intellects, much keener powers of observation, and a much better knowledge of the world in which they live than any of their predecessors. What is being done, for instance, to teach the children of London to observe and to think may be inferred from a little work entitled an *Elementary Course of Practical Science*, recently published by Messrs Macmillan and Co. The writer is Mr. Hugh Gordon, M.A., Science Demonstrator to the London School Board; and the book is the outcome of work in fifteen schools. The subjects dealt with are the measurement of length and weight, the lever, specific gravity, the barometer, the thermometer, distillation, filtration, evaporation, solubility; and they are treated in a way fitted to arouse interest and to train the mind. The necessity for making the teaching of science practical from the beginning is kept in view throughout.

The English Citizen: His Life and Duties is another very interesting and instructive book recently published by Messrs. Macmillan and Co. This work has been written by Mr. C. H. Wyatt, Clerk of the Manchester School Board, for use in continuation schools and the senior classes of public elementary schools; and we have no hesitation in saying that it is exceedingly well adapted to the purpose for which it has been written. We doubt if there is any place for it in Indian schools except in libraries, for which we can thoroughly recommend it. The interest of the subject and the wealth of illustrations in which it abounds are sure to make it a much sought after book in every school the library of which possesses a copy.

Nowadays history is presented in an interesting way in 'Historical Readers'. Of such we have before us Book VII. of Macmillan's History Readers and Book VI. of Longmans' 'Ship' Historical Readers. The former covers the period 1714-1893, and the latter the Stuart period. A new form of school-book is to be found in the abridged editions recently issued by Messrs. Macmillan and Co. of Kingsley's *Hereward the Wake* and *Westward Ho!* In view of the fact that there are already so many

things that must be got into a school curriculum we confess that we do not quite see the utility of these abridged editions.

Elements of Handicraft and Design. By W. S. Benson, M.A., Oxon. London: Macmillan and Co. Price 5*s.* net.

Drawing and Design. By E. R. Taylor. London: Macmillan and Co. Price 2*s.* 6*d.*

Manual Training Exercises. By W. Hewitt, B.Sc. London: Longmans, Green, and Co. Price 4*s.* 6*d.*

In nothing is the advance in educational skill during the past quarter of a century shown more clearly than in the increased attention paid to the training of the senses. Formerly schools were so devoted to the filling up of the memory with crude indigestible lumps of irrelevant information embodied by the ill-directed toil of a Pinnock or a Magnall that there was no time to spare for anything like training. Wiser counsels now prevail, and on the part of those concerned in the management of schools there is at least an effort to lay the foundation necessary for adequate development of the senses and the mind. The teachings of psychology are not lost sight of, and the fact is generally recognised that the true key to the different phases of development is to be found in a careful analysis of the almost involuntary mental operations of early childhood. This recognition has led to a wide extension of what are popularly known as kindergarten methods. The three books before us, though we are afraid that they are hardly suitable for use in this country, are admirable examples of the careful attention to the real needs of childhood which renders the lot of the modern pupil so far superior to that of his predecessors. Mr. Benson's book somewhat resembles the manuals of what are known as 'Sloyd exercises' but is far more practical than that somewhat fanciful system. Its artistic pages aim at impressing the close connection of the artistic and the useful, whilst at the same time practical skill in the handling of tools and practical acquaintance with the properties of materials are not lost sight of. It would be altogether an admirable book for presentation to a 'handy' boy, and we only wish that its lessons could be enforced in all our Indian schools.

Mr. Taylor's work is an attempt to provide a class text-book for use in schools, and proceeds upon the perfectly sound though generally ignored principle that a pupil who has learnt to write has already received instruction in drawing. The letters of the script alphabet are analysed into their constituent forms, and the latter are utilised as the basis of simple and pleasing design. The last section of the book deals with various processes, such as stencilling, working in wrought iron and gesso, which are of interest to the beginner in practical handicraft.

The western character of the designs renders them unsuitable for Indian use, but the principles laid down are of universal application and might well be impressed on all teachers of drawing.

Mr. Hewitt writes from an experience of several years under the Liverpool School Board, and his book provides a four years course for children who have just left the infant school. The exercises involve the use of such materials as wooden laths, paper, clay, wire, &c., in order that the children may become practically acquainted with the different characters of various substances and the different methods of manipulating them. The exercises are numerous, carefully chosen, and well-graduated, and are certainly calculated to train the sight and judgment, but we must take exception to the terribly crude colours employed in some instances.

Longmans' Colonial Library.

The Memoirs of Sherlock Holmes. By A. Conan Doyle.

Mr. Conan Doyle furnishes us in this volume with fresh examples of the wonderful powers possessed by that prince of detectives who has rendered his creator famous. The stories (eleven in number) are all of them highly interesting, the most skilfully worked out perhaps being that relating to the missing race-horse Silver-Blaze. The book should have been published with a black border, since the sympathies of admiring nations will be aroused by its account of Holmes's death.

Byron's Siege of Corinth. With Introduction and Notes. By A. Barrett, B. A., and M. Macmillan, B. A. Madras: Srinivasa, Varadachari, and Co.

This is an admirable edition of a great poem. The general get-up is extremely good, the paper and printing being very agreeable. The editors have done their work with thoroughness and discrimination. The Life of Byron is clear, full, and succinct, and the criticism of his poetry is scholarly. Especially valuable are the remarks on his affinities with Shakspeare and Scott. The notes are all that could be desired, accurate and interesting, and not in too lavish abundance. They are such as could have been written only by those whose appreciation of Indian students' needs rests on personal knowledge. Such careful editions are certainly to be welcomed.

Advanced Physiology. By John Thornton, M. A. London: Longmans, Green, and Co., 1894.

This work has been specially prepared to meet the requirements of the advanced stage examination of the English Science and Art Department,

and as in most text-books of its kind evidences are not wanting of the handicap thus imposed upon the writer. At the same time the matter is well arranged, and the descriptions are generally clear and lucid. An admirable series of illustrations has been brought together from various standard works, and the addition of colours to some renders them specially useful to the student.

We have noticed comparatively few points in the text to which exception might be taken. In the account of the coagulation of the blood Schmidt's theory is alone expounded, and no reference is made to more recent workers who have denied the necessity of a special 'ferment', in the process. A better definition of the animal cell might have been found than 'a minute *corpuscle* of living substance'.

In conclusion we may state our opinion that the book is one that might be consulted with advantage by students preparing for the lower medical examinations in this Presidency. We can recommend it also to F. A. students who are desirous of extending their knowledge of Physiology somewhat beyond the scope of their examination syllabus. Mr. Thornton's work should serve as a useful introduction to larger and more advanced text-books of Physiology.

Along with other works which will receive fuller notice we have received from Messrs. Macmillan and Co. Parts 25, 26, 27, and 28 of the illustrated edition of Green's *Short History of the English People*, and several volumes of their English Classics. Of these Macaulay's *Lord Clive*, and Shakespeare's *Romeo and Juliet* and *King Henry the Fourth* (two parts) are edited by Mr. Deighton, and Dryden's *Satires* by Mr. J. Churton Collins. The names of these editors are sufficient guarantee of the value of their work.

We are also in receipt of annotated editions of *Thucydides*, Book VII. and Homer's *Iliad*, Book VI., and two other volumes of Elementary Classics—Welch and Duffield's *Exercises in Unseen Translation in Latin*, and C. H. Keene's *Tales from the Cyropædia*.

NOTES AND EXTRACTS.

At the recent Convocation of the University of Madras the address to the graduates was delivered by the Hon'ble the Rev. Dr. Miller. Dr. Miller first referred briefly to some of the losses recently sustained by the University. In doing this, he said, he was not deviating from his proper line of enforcing the duties arising from the new position occupied

by those whom he was addressing; for it was in the forefront of the duties of educated men that they should be susceptible to whatever was good in the lives of those with whom they came at all in contact.

Going on to deal with the main subject of his address, Dr. Miller exhorted the graduates to devote thought and effort to that cause of knowledge and training for the sake of which the University existed. The one thing, he said, that this country most needs at the present time is the spread and the deepening of the fertilising flood of education—of education in its widest sense. Of this education the liberal education with which the University concerns itself is but a small part, yet it is nevertheless the central part. To all other forms of education it is what the heart is to the other members of the body. To strengthen this part of education is to strengthen all other parts. For this reason and because it is the kind of education which graduates of the University know best, it is their duty to take part in its spread and improvement. This is the duty that lies nearest to them, and it is by doing the duty that comes first to hand that men come to see the duties that lie beyond and to take pride and pleasure in discharging them.

Taking a brief glance at the progress made in education throughout the Presidency during the twenty-three years that have elapsed since he previously addressed the graduates of the University, Dr. Miller said that both as regards the extension of the influence of the University and as regards making its influence of a better kind there has been much to encourage effort. The reforms which have been introduced within that period have put it within the power of the University to secure that its students shall be subjected for a proper time to proper influence, so that they shall not only be well informed but also well trained. It is on this disciplinary side, Dr. Miller said, that education in all its forms, and liberal education specially, which is the heart of all other forms, has the most promising field for exerting beneficial influence. What he said on this point we will quote at full length.

"By means of discipline and training the University and its colleges may become the leading factor in the regeneration of the races that throng this mighty land. Let us look together at a single aspect of this subject for a moment. You know—some of you know well—to how large an extent, graduates although you be, you are still the creatures of circumstance, content to be swayed this way, that way, or any way, by the temporary touch of your mere surroundings. In this you are what descent has made you. Good qualities and many of them you have by inheritance. That, in fitting season, I am ready always to maintain. But in stability, in tenacity, in firmness of resolve, in adherence to deep-lying principles or even to well-considered plans—in these and all the features of character which naturally accompany them, you are with exceptions all too few, most conspicuously lacking. Now firmness, decision, must become characteristic not only of one here and there, but at all events of the leaders of men's thoughts, if India is ever to be what India

may well become. How are such qualities to be implanted? The process has been a stern one by which these high features of character have been wrought out and made effective elsewhere. It is by struggles against foreign invasion or domestic tyranny that the stamina of the strongest peoples has been brought to the standard it has reached. The 'men of England,' says the poet, 'inherit rights that cost their sires their blood:' but they inherit from the blood shed in defence of those rights something more precious, if that can be, than even those rights themselves. They inherit something of the spirit that glowed within their fathers' hearts. They inherit something of the fixity of purpose, of the resolve to contend against difficulties and overcome them, which such struggles were the appointed means both of calling forth and of transmitting to the generations following. Through such a discipline as this there is no sign that the people of this land will be called to pass in these their days of re-awakening. At all events we are not called to think of such things here. Among the agencies which in this place it is fitting to advert to, there is none so likely to do the good of which these stern processes were the instruments in other lands, as the strict hard training in their early years of the generations as they rise and pass. Now for this there must be greater authority on the part of the University and the colleges through which it acts, and more willing and intelligent submission to authority in those who are being trained. Let such things be secured and something will be done towards making firmness of purpose and strength of character an inheritance to those coming centuries for whose benefit all that we are doing ought ever to be regarded as the toilsome preparation. Let such things be secured and something will be done towards enabling men resolutely to obey and, when judgment has grown strong, as resolutely to follow out the purposes which they have thoughtfully formed. The habit of blind submission is passing rapidly away. From the life of an intelligent and developing people it is well for it to pass utterly away. It is incompatible with any form of greatness. But the habit which ought to take its place has hardly begun to be formed among you—the habit of instinctive submission to what is felt to be right and true—of submission to those, whoever they may be, who have it for their rightful function to determine the line which the class or the college, the society or the community, ought for the time to follow. You cannot but know how weak this habit is among you, how liable to be broken through by every transient impulse. Those who know you best and appreciate you most are those who are most sorrowfully aware of how deficient you are in this respect. Without strict, nay severe however kindly, discipline in the years when character takes its life-long bent, no agency is visible by which this habit may be formed in the mass of our educated men and transfused through them into the frame-work of the people's life. Now, whether stricter discipline at school and college will avail or not to effect the needed change, at least be very sure that unless there be a wide diffusion of such faithfulness to principle, such firmness of purpose, such maintenance of what it has once been determined to do, as comes by mere nature nowhere—such as cannot be evoked without hard discipline of *some* kind—it is impossible that any race or any people should stamp an abiding impression upon the story of the world. Let me commend to you a piece of the ancient wisdom of that Scan-

dinavian race which has done more *than any other to* make *Britian great.* It is worthily reproduced in the lines of a living poet :—

'Wilt thou do the deed and repent it? Thou hadst better never been born.
Wilt thou do the deed and exalt it? Then thy fame shall be outworn.
Thou shalt do the deed and abide it, and sit on thy throne on high,
And look on to-day and to-morrow as those that never die.'

Under the influence of the firmer training which may arise from the reforms I have referred to, may each year bring a little more of this readiness to do the deed and abide it, until no one can any longer apply with truth to the people of Southern India the taunting proverb: 'unstable as water thou shall not excel.' And if there be the danger, gentlemen, that you, whose years at school were over before the last of these reforms, should suffer as compared with others, from the defects of your early training, let me remind you that in some degree the remedy lies in your own hands. To be sensible of a defect is an important step towards its remedy. When you throw off, as you rightly may, regard for dead customs and for mere brute force, take care to accustom yourselves to the exercise of judgment. Take care that all impulse, whether rising spontaneously within, or aroused by clamour round you, is sternly repressed till it has been thoughtfully appraised. Take care that blind submission is replaced by the better yoke of joyful submission to the claims not only of duty and of truth as estimated by yourselves, but of truth and duty as they are estimated by those whom in your heart of hearts you know to have a wider outlook than you over the facts of life, and a juster appreciation of what these facts demand. So you will acquire something for yourselves of the needed moral power. So you may do much towards wisely guiding those who will occupy those seats in years to come, and whom a better training than yours has been will make susceptible to whatever influence for good you may be able to exert upon them."

Looking to the future Dr. Miller said that the educational changes recently introduced have made possible that firmer discipline through which steadiness and tenacity of purpose may become habitual among educated men. A foundation has been laid for the building up of a trustworthy character among the people of the land. Whether the superstructure will be successfully reared will depend largely on whether Britain and India shall maintain for a sufficient length of time the relation of teacher and learner in which they stand at present. If this relation be disturbed too soon, whether by selfish shrinking from responsibility on the one side or by petulant self-assertion on the other, there exists, said Dr. Miller, no power within the universe that can bring about the wished for consummation. If the relation be maintained, it may in time be transmuted into the still nobler relation of friends labouring with united counsels for common ends. Even in this case, however, the path of progress will be long and difficult. The problems are hard and many which must be solved before India can be fully educated and rightly trained. There are difficulties ahead which have not bulked largely hitherto, and it is certain that difficulties will arise which no

one at present foresees. Whether the India of the future will successfully cope with these difficulties as they arise will depend on whether her educated men of this and succeeding generations give due heed to the lessons which contact with the West is fitted to teach them, and above all learn to accept responsibility and to rely on their own efforts. It is what men do for themselves that profits them.

Dr. Miller counselled his hearers to be sincere in their efforts to overcome difficulties and to remember that it was by the overcoming of difficulties that they would fit themselves to play noble parts in life. He concluded with the following words:—

"Go forth, then, to labour for the full enlightenment and training of your native land and be sure that the harvest of your labours, by whatever hands it may be reaped, will one day be rich and splendid. The little that has been done proves this sufficiently. At all events it proves it in the eyes of those who, amid the embarrassing discouragements and frothy fermentation of the present, are able to discern the gathering germs of the India that is to be. With steady discipline and patient training these germs will grow as fast as it is the law of the universe that the germs of great things should. I would not hide that progress must be slow. I would not hide that partial disappointment is the certain lot of those whose aims are high. Through hardship and disappointment lies the only path by which great things can ever be attained. The possibility of a glorious issue some day is the main encouragement I have to give you; but that single encouragement ought to be enough. I cannot lift the veil that hides the future. Nevertheless, I am sure that if life's burden is wisely borne and its commonplace duties patiently discharged by you and by the generations to which your character and influence will of necessity be handed down, there will yet arise in this land of yours some community or race, some city or institution, something (I know not what) in which men's thoughts will find noble utterance and from which their energies will flame nobly forth, something that will make India a leader in the march of mankind towards its appointed goal. As part of 'the long result of time,' India, or something of which India will be the seat, may yet be what Venice was upon its smaller scale. India may do for all the world what the Queen of the Adriatic, in which East and West joined hands, did for the Europe of the Middle Ages. For that small thing what preparation was required, what difficulties had to be overcome, and what disappointments borne! For this far greater thing shall not the preparation be long and hard? Apply in all their meaning—apply to hindrances of a moral kind in the way of the full attainment of what it is lawful to expect from India, the words in which the great surviving master of English prose has spoken of the slow preparation for the rise of Venice and of its long-delayed but glorious result. 'How little,' he says, 'how little could we have known any more than of what now seems to us most distressful, dark and objectless, the glorious aim which was then in the mind of Him in whose hands are all the corners of the earth! How little imagined that in the laws which were stretching forth the gloomy margins of those fruitless banks, and feeding the bitter grass among their shallows, there was indeed a

preparation and *the only preparation possible*, for the founding of a city which was to be set like a golden clasp on the girdle of the earth, to write her history on the white scrolls of the sea-surges, and to word it in thunder, and to gather and give forth in world-wide pulsation, the glory of the West and of the East from the burning heart of her fortitude and splendour.'"

We made reference last month to the report on the Administration of the Madras Presidency during the year 1892-93. The year under review was on the whole more favourable than the preceding year, but the meteorological conditions were somewhat abnormal and in some parts of the Presidency gave cause for a good deal of anxiety. At the beginning of the year famine prevailed in several of the central districts of the Presidency, and in the months of April and May large numbers of persons were employed on relief works. In May and the first half of June rain fell in some of the districts; while in the latter half of June exceptionally heavy rain fell over all the affected tract except Nellore. The south-west monsoon continued favourable, and all relief works were closed by the 15th of September. The north-east monsoon, however, proved almost a failure in some of the central and southern districts, and it was at one time feared that it would be necessary to open relief works in Chingleput, South Arcot, Madura, and Tinnevelly. But timely rains in February and March materially altered the situation, and the only locality where relief works were opened was the Ramnad Zemindari. Owing to propitious rainfall and emigration, however, these works failed to attract any labourers. The total average rainfall for the year was considerably in excess of the average for the twenty years ending 1889-90, but, as will be evident from what we have said, the distribution both as regards time and locality was somewhat unfavourable. Nevertheless the area under cultivation showed a very considerable advance on the area cultivated in the previous year, and the increase occurred in all except a few districts. On the other hand the failure of the north-east monsoon in many of the central and southern districts caused large loss of the later crops and necessitated large remissions on wet lands owing to failure of irrigation supplies.

Prices of food-grains, which had been rising steadily since 1888-89, advanced still further in 1892-93. Rice and ragi, which had risen considerably in price during the previous year, grew cheaper as the south-west monsoon advanced, but on the failure of the October and November rains in the southern half of the Presidency the prices of these grains again rose sharply. At the same time the prices of some of the dry grains rose in other parts of the Presidency. At the end of the year, however, the prices of the chief food-grains had fallen considerably in most of the districts. The average wages of agricultural labourers in towns and villages showed in several districts an increase as compared with the rates prevailing in the previous year. In most cases this seems

to have been due to the greater demand for labour consequent on the more favourable character of the season; but in some cases it was due to the progress of railway works. Next to agriculture weaving continued to be the most important industry of the Presidency, but owing to the competition of cheap machine-made foreign goods it is steadily declining. Among other industries carried on are coffee-curing, tile and cement making, and tanning.

In the chapter on the administration of the land the period dealt with is Fasli 1301, that is, the year ending June 1892. This period was on the whole a very unfavourable one for agricultural operations; and a great deal of land was left waste. The consequence was that on account of remissions and deductions the total land revenue demand was considerably less than that of the previous year. The total advances made during the year amounted 26·68 lakhs, or more than six times the amount advanced in the previous year. This was due to the extension of the special well rules to all districts, and to the great stimulus given to well-sinking by the disastrous nature of the season.

From a financial point of view the year 1892-93 was a very satisfactory year. The gross revenue under all heads rose from 1,253 lakhs in 1891-92 to 1,358 lakhs, while the gross expenditure fell from 1,254 lakhs to 1,216 lakhs. There was thus a surplus of 142 lakhs, against a deficit of nearly a lakh in the previous year. Though there was considerable scarcity in parts of the Presidency, it was not so severely felt as in 1891-92, and consequently most of the arrears of the previous year were collected. There was a large increase in the receipts under the head of land revenue, a considerable increase in the revenue from stamps, and an increase also in the income-tax receipts. Salt revenue showed a considerable decline, owing chiefly to the abnormally large cash sales in the two previous years, and the receipts from excise and abkari also fell slightly. The decrease in expenditure was owing to the smaller outlay on railways, public works, and irrigation. Though there was less expenditure on irrigation works than in the previous year, a good deal of work was accomplished in connection with some of the systems. A considerable sum was spent on the Rushikulya Project, for which a revenue account was opened during the year; and the progress made in connection with the Periyar Project was on the whole greater than in any preceding year. The Godavari, Kistna, and Cauvery Delta systems as usual gave large returns on the capital outlay. After paying interest charges the net revenue amounted to 10·32 per cent. on the capital outlay in the case of the first, 8·87 per cent. in the case of the second, and 35·28 per cent. in the case of the third of these systems. The revenue derived from forests showed a considerable decline as compared with that of the previous year.

Turning to the trade statistics of the Presidency we find that in the

year under review the total value of the sea-borne trade amounted to 28 crores and 45 lakhs, or $49\frac{1}{2}$ lakhs more than in the preceding year. Exports show an increase of 1 crore and $13\frac{1}{4}$ lakhs, while imports show a decline of $63\frac{3}{4}$ lakhs. In the tables showing the value of the trade with foreign countries the United Kingdom of course stands a long way first both as regards exports and as regards imports. After it in the exports table come France, Ceylon, the United States, and the Straits Settlements; while in the imports table Ceylon, the Straits Settlements, France, and Asiatic Russia occupy corresponding positions. In the tables showing the value of the trade with other British provinces and Indian ports Bombay is first as regards both exports and imports. Bengal stands second as regards imports but occupies the third place in the exports table, Burmah coming second. The chief articles of export were as in the previous year hides and skins, coffee, and raw cotton. The trade in hides and skins was the largest on record. The quantity of coffee exported was a little less than that exported in the previous year, but the value was the largest on record. Owing to the unfavourable character of the season the exports of raw cotton and seeds declined, but there was a large increase in the quantity of indigo exported. It may also be noted that the trade in tea continued to increase enormously. Among the imports the principal items were cotton piece-goods, cotton, twist and yarn, and grain and pulse. There was a decline under all these heads as compared with the previous year. In the case of cotton piece-goods exchange is assigned as the reason for the decline; while the decline in the trade in cotton twist and yarn is attributed to local competition.

Considerable progress was made in railway construction during the year under review. The section of the East Coast Railway between Bezwada and the bank of the Godavari opposite Rajahmundry was opened on the 20th of February, 1893; and the Dharmavaram-Hindupur Railway was opened for public traffic on the 23rd of April. Fair progress was made on the Mayavaram-Muttupet Railway, though much difficulty was experienced in obtaining labour. Several railway projects had to be kept in abeyance for want of funds; and it is to be feared they will have to be kept in abeyance for a considerable time longer. Of the railways already constructed the two principal lines gave a larger return on the capital outlay than they did in the preceding year. The percentage was 4·06 in the case of the South Indian Railway, and 3·83 in the case of the Madras Railway. On the latter railway there was a falling off in goods traffic, but the receipts were larger, and traffic under certain important heads exhibited considerable improvement. On both railways the passenger traffic was a good deal larger than in the previous year.

From a sanitary point of view the year under review was a somewhat exceptional one. The number of deaths registered in 1892, the period

for which statistics are given, was the largest since 1878. And whereas March, April, and May are usually the healthiest months of the year and December and January the most unhealthy, the highest death-rates in 1892 occurred in January, July, and August, and the lowest in June, October, and November. The distress that prevailed over a considerable portion of the Presidency no doubt helped to raise the death-rate; and it is very evident that the abnormal meteorological conditions prevailing throughout the year were the chief cause of the abnormal variation of the rate from month to month. The mortality from cholera, though smaller than that recorded in 1891, was larger than that of any previous year since 1882. The mortality from small-pox was also larger than it had been for six years. But the increase in the death-rate was chiefly due to the prevalence of fever. The largest number of deaths from this cause was recorded in August and the lowest in June. The death-rate among children under one year of age was very high. As might have been expected the prevailing distress had an adverse effect on the birth-rate, which was 1·5 per mille lower than in 1891. But the statistics relating to births and deaths show that in many districts registration is still very defective.

We have already dealt with the subject of education in our review of the Report on Public Instruction; and we have also given some of the figures relating to crime and to the destruction of wild animals.

We are in receipt of several reports of mission work done during the year 1893. The first to reach us was the Report of the Wesleyan Mission in the Mysore Province. As usual this is an interesting and instructive record of faithful labour and of patient perseverance in well-tried methods of work. Unfortunately it has had to be put together at a time when from the point of view of those who are carrying on the work the outlook for the future is far from bright. For during the last year the Mission staff has suffered losses which, if not speedily repaired, cannot but seriously and permanently hamper its efforts. In the first place three native evangelists died during the year, and of the places left vacant only one has been filled. In the second place the European staff has been greatly weakened. Two men have returned to England to take up work there, two have gone on furlough, and one has had to proceed to England on account of ill-health. In place of these five the mission has so far received only one new missionary. Considering the extent of the field occupied, the number of agencies with which the Wesleyan Mission in Mysore concerns itself, and the smallness of the European staff with which it has had to begin the work of the present year, it is little wonder that the present Report, while pervaded with a spirit of thankfulness for what has been accomplished in the past, makes reference to the future with a good deal of

anxiety. The knowledge that some part of the work must be allowed to suffer and the necessity for deciding which part that shall be, are far from inspiriting, especially to men who are fully conscious that the extent of the influence that can be exerted depends very largely on the concentration of energy that can be effected. In such circumstances it is well that the missionaries have strong faith in the methods hitherto pursued by them and courage to persevere in them. It is a good sign when they place such a high value on those agencies wherein their influence is constantly operative, such as orphanages, boarding schools, and other educational institutions. We are very glad to learn that in spite of keen competition the high schools of the Mission continue to hold a leading position among the high schools of the Province. In conclusion we rejoice with the missionaries both in the signs of spiritual progress visible within the Christian community and in the many evidences there are that their work is bearing fruit in the communities outside.

Another record of good work carried on amid unusual difficulties is to be found in the Report of the American Madura Mission for 1893. In this case we hear more of straitened resources than of want of men. On account of financial depression in America the grants for various departments of the work were considerably less than the exigencies of the work demanded; and the year was a very trying one to the great bulk of the people. For though it was not what is called a famine year, it was a year of untold suffering to the great majority of the people of the district. Even the better class Christians, including mission agents, were in many cases reduced to very great straits. It is very satisfactory, therefore, to learn that in spite of this the amount of money contributed for religious purposes by the Christian community was very considerably in excess of the amount contributed in the previous year.

There are many interesting questions touched upon in the present Report, but we can refer to only a few of them. The question of enlarging the sphere of influence of the native pastorate is undoubtedly a very important one for the future of the Native Church. Experience seems to show that it will be necessary to proceed in this matter with great caution, at least until the resources of the churches shall enable them to command men of greater attainments than they can do at present. In a mission like the American Madura Mission catechists and teachers form the great bulk of the agency employed; and the improvement of this class of workers is a question that demands the best attention of every mission. But, as the Report before us states, it is impossible to get men of great learning or great energy on a salary of Rs 10 monthly; and what the ordinary mission agent lacks in initiative it must be the aim of the European missionary

as far as possible to supply. In this way it will be seen that the influence of a missionary on the people will depend very largely on his power to guide and inspire the agents who work under him. It will be obvious, too, that his power to do this will depend more on his personality and on the living hold which the principles of Christianity have on his life than on his ability to teach theology or to expound Christian doctrine. One of the chief difficulties, we believe, that a missionary has to contend against is that of preventing his agents from going forth to their work with an inspiration that is purely mechanical, and from thinking that they have done a great thing when they have "made known the truth" to their hearers. It is beginning to be recognised in countries that have been Christian for ages, that religious truth must be taught much more like scientific truth than has hitherto been customary; and what applies in these countries applies with much more force to India. The beliefs which the ordinary mission agent should seek to inculcate ought to be few and simple; and he ought to avoid as far as possible the use of what may be called the technical terms of religion as well as the use of scriptural phraseology. If, without the use of such language, he is unable to speak to the people, then, it seems to us, he is unfit to do the work which alone lies within his reach. The mere repetition of sentences from the Bible is not sufficient to make ignorant men and women realise the truths which these sentences contain; nor has it any very direct bearing on the chief end which every mission agent ought to have in view—that of leading the people to live more upright, pure, and noble lives.

There are other questions dealt with in the Report that are worthy of notice, but space forbids. The growth of organisation within the Mission seems to have been considerable of late. So far it seems to have resulted in a more vigorous Christian life. This is well, but there is danger in too much organisation as well as in too little, and this is a danger into which Americans seem to be peculiarly liable to fall. But the present and previous Reports have shown that the American missionaries in the Madura District are not much given to running after what is new and popular.

Mr. Slater's Report of Work among the Educated Classes in Bangalore is as usual a very interesting one. As our readers are probably aware the great and growing importance of work among the educated classes has in several ways been urged upon the churches at home, but so far without result. Mr. Slater is as yet, we believe, the only worker in South India whose time is wholly given to this work. As in former years the chief interest of Mr. Slater's work centred in his Sunday evening gatherings. In this part of his work he acknowledges valuable assistance from several missionaries stationed in Bangalore. On nearly every occasion when a lecture was delivered the chairman

was a native; and the remarks made by the chairman were as a rule sensible and sympathetic. On a few occasions the Sunday evenings were wholly given up to the discussion of religious subjects previously agreed upon and arising out of the lectures. These conferences were very popular. During the year Mr. Slater continued his Sunday morning class for the study of the Bible and Christian evidences. The week-evening meeting that was started towards the close of 1892 was organised as a Young Men's Mutual Improvement Society. Of this Society Mr. Slater himself is President, a Muhammadan gentleman, the Deputy Commissioner of Bangalore, is Vice-President, while the minister of the local Brahmo Samaj and the son of the pastor of the London Mission Tamil Church are joint Secretaries. Mr. Slater is also a member of the Executive Committee of the Hindu Literary Union of Bangalore, of which the Dewan of Mysore is President. In such ways and by personal intercourse with the natives he seeks to make his influence felt.

As to the spiritual result of his lectures and of his continued advocacy of Christian truths Mr. Slater wisely makes no attempt to estimate it. He is content to sow the seed. He finds many evidences, however, that though some of it falls on rocky ground and some among thorns, some also falls on good soil and takes root as well. To one who like Mr. Slater can win the confidence of the educated classes, work among them must be very interesting indeed. In the midst of his teaching he cannot but have many opportunities for learning. As a result of his own observation Mr. Slater expresses the opinion that while as a definite system of faith, Christianity cannot be said to be spreading among the educated classes, it is nevertheless exerting everywhere an increasing spiritual and social influence, moulding their ideas, elevating their standard of what is right and pure, and correcting their notions of God and of religious worship. If this be true—and we cannot doubt that it is so—does it not appear that to some extent at least Christianity is advancing in India not so much by reason of Christian teaching as in spite of it—or at all events that its advance owes less to direct efforts than to unconscious influence? It certainly suggests the thought that missionaries and the churches which send them forth have not yet fully considered the essence and import of the message which they have been charged to deliver to the nations. We believe that there is much to be learned both as to what Christianity is and as to the manner in which it ought to be presented to non-Christian peoples from intelligent observation of the way in which Christian teaching is received in the various fields of modern missionary activity.

THE address at the recent Convocation of the Punjab University was delivered by the Vice-Chancellor, the Hon'ble Mr. W. H. Rattigan. Alluding to the Report, an abstract of which had just been read, Mr.

Rattigan expressed the pleasure he felt in the continued progress and success of the University. Everywhere, and among all classes of people in the Punjab, he said, there are signs of growing intellectual activity. Not only the Sikhs but also the Pathans and other Muhammadan tribes have lived to see that the superiority which was in older times yielded to the sword and to military leadership, must now be primarily sought in more intellectual contests. They are becoming alive to the importance of educating their children, and have also realised the impossibility of expecting Government alone to provide them with the means of doing so.

Having spoken of the progress of higher education Mr. Rattigan proceeded to point out the need for making education practical and useful. In the older Provinces where higher education has made much more progress than in the Punjab the Government services cannot now offer adequate employment to all who look to them for their future means of support, and the outlook for educated men outside these services is by no means encouraging. In the Punjab this crisis in education has not arisen, but, as Mr. Rattigan said, the rapid extension of education there ought to make all concerned reflect on the danger of not devising some means by anticipation for harmonising the growing desire for higher education with the practical needs of the people. The desire for education is no doubt to some extent indicative of a real desire for knowledge, but, as Mr. Rattigan said, it is much more the outcome of a desire to provide an equipment for the struggle for existence ; and those who have the regulation and guidance of education in their hands ought always to bear this in view. A university, therefore, while promoting learning for learning's sake and honouring the scholar for the sake of his scholarship, must not disregard the principle of utility which lies at the foundation of all institutions and gives permanency to them. While giving light it must see to it that the light given is such as will help its students to work and find food and clothes and lodging for themselves. The University of the Punjab seems to have done more in this direction than our own University of Madras. On the one hand it confers titles or diplomas that are purely Oriental in character, and on the other hand it has instituted special examination tests for clerical and commercial candidates. In this way it seeks to meet the needs both of those who can pursue learning for its own sake and of those who turn to education as a means of supporting themselves and others who may be dependent on them.

With a few observations on the importance of making university degrees and diplomas real guarantees of merit, Mr. Rattigan went on to speak of the need of encouraging female education. Looking down the lists of those who have competed successfully at the University examinations he had not found the name of a single female candidate. In one

sense, he said, this is not to be wondered at, for the introduction of female education on any large scale is an innovation on the settled habits of the great bulk of the population, and every innovation requires time to overcome the opposition it is sure to arouse. On the other hand, Mr. Rattigan said, the neglect of female education is surely not in harmony with a genuine desire for the spread of education ; and it is impossible to conceive that educated men will long continue to be content to have their women incapable of sharing their enlarged ideas or of sympathising with their more cultured tastes and sentiments. The women of India have not always been compelled to spend their lives in the gloom and darkness of ignorance ; and Mr. Rattigan appealed to those who had learnt to value the benefits of education to do what they could to keep the lamp of learning alight within their homes and encourage their wives and sisters and daughters to taste of the tree of knowledge.

Lastly, Mr. Rattigan sought to impress upon his hearers the importance of technical and industrial education. It would be well, he said, if many youths who now make very indifferent scholars would devote the time they waste in trying to learn subjects which they will never understand, to the acquisition of some practical branches of knowledge. They would then, at all events, learn something by which they would be certain to earn sufficient for an honest maintenance. As an encouragement to them in such pursuits Mr. Rattigan mentioned the name of Bhai Ram Singh, who has been employed by the Queen Empress to adorn and beautify her palace at Osborne.

COLLEGE NOTES.

As I expected, the figures given last month bearing on the results of the University Examinations were as nearly accurate as the purposes of these Notes require. Comparison, however, of the College registers with the lists now published in the Gazette, shows that the figures referring to the B. A. Examinations were not absolutely correct. It is perhaps scarcely worth while to make here the slight rectifications that have resulted from further examination. Still, the chief ones may be noted. In the English branch, by a blunder of the writer's, several were entered in the College list who were not students of the College at all. They appear to have been students from country colleges who were received as guests in the Students' Home during the Christmas vacation and whose Hall tickets were forwarded to the College along with those belonging to regular members of the Home. The fact is that in the English branch there were 204 candidates from the College, not 209

as was stated last month. Of these 127 and not 130 were successful. Of the 192 who appeared for the examination in the Second Language 163 passed, and not 162 as I supposed. One was found to have passed when the list in the Gazette appeared who was till then believed to have failed. In the various Science branches taken together 214 were examined and 143 passed. The numbers given last month were 210 and 140. These small changes of course do not affect the general impression left by the figures given in last number of the Magazine. As I explained before, the figures will not be quite identical with those that will be given in the Syndicate's report, because a small number of those who have passed, and a somewhat larger number of those who appeared for examination, will be there set down on technical grounds as 'private students'. Such variations will, however, be unimportant, and from the College point of view the figures given now are exactly correct. Besides these, I find from the Gazette that a good many passed who received their training in the College though they did not attend its classes in the last term, and are accordingly private students in a real, though subordinate, sense and not merely technically. Of such there were at least seven who were successful in the English division of the B.A. Examination, twelve in the Second Language division, and six in the Science division.

I may mention further that three of the University prizes have fallen to the lot of our students. The Arni gold medal in Physics was gained by A. Nilakanta Aiyar. The Caithness prize, recently founded by my brother as the highest honour in the Biology branch, was gained by M. Upendra Pai, who has graduated with the rather rare distinction of obtaining a first class in each of the three divisions. The Norton prize at the M.A. Examination was gained by Mr. P. Sitaramayya who took his B. A. degree in 1892.

I think this is all that need be said about University results this year. Of course a great deal more might be said, but there is the danger always of making such things appear more important than they really are. I am glad that this year, as in most years, a creditable appearance has been made by the students of the College; but I should be sorry to write in such a manner as might leave the impression that the College regards success at examinations as the object at which it aims or as the test of its success. It is good training and the formation of right character that the College would like most to be distinguished by. If these things are taken care of, a fair measure of distinction in the lists of the University will ordinarily follow as a natural consequence without being directly sought for.

I am not only willing but anxious that all who graduate from the College should obtain a certificate from me which may be of service to them in the years to come. Classes are, however, now so large that

order and arrangement in regard to this matter have become indispensable. I think it well to reproduce here a notice which I issued on the subject some weeks ago. It is as follows:—

To Members of the Fourth Class of 1893 who wish to obtain Certificates.

All such must send applications for certificates *after the Convocation on the 28th March.* Their applications must state—

(*a*) the time when they first came to College, (*b*) the classes which they have attended at College, (*c*) an address to which their certificates may be safely sent. Such applications must reach me on or before the 16th April. I do not undertake *ever* to give a certificate to any of those referred to in (A), (B), or (C), from whom I have not received an application by that date.

(A) Such as take their degrees at this Convocation will receive certificates as soon as I can find time. (B) Such as have passed the examination but do not graduate this year but who are in *urgent need* of certificates, will also receive them, but will not be styled B. A., and will not receive other certificates after graduation. (C) Such as have failed and have left College *with no intention of returning to it,* may apply for certificates and their applications will be considered after those under (A) and (B) have been disposed of. (D) Those who have returned to College and those who may intend to return to it hereafter, must not apply for certificates at present.

It is intended that the Principal should issue a similar notice in all future years. If students do not think it worth their while to apply for certificates within the time appointed, they must learn to do as best they can without them. For this year, as the notice was not issued before the last term ended and as a few may perhaps not yet have seen it, I am willing to receive the required application up to the end of April. But it must be distinctly understood that certificates will not be given unless regular applications are sent in, and that I do not intend to give a certificate to any one who does not take the trouble to apply by the appointed time.

WILLIAM MILLER.

SCIENTIFIC AND LITERARY JOTTINGS.

PROFESSOR GEORGE M. MINCHIN has succeeded in measuring the electromotive force of the light of some of the planets and fixed stars. He used a seleno-aluminium-oenanthol cell as his sensitive cell, putting it in his telescope in place of the eye-piece, and connecting its poles with a quadrant electrometer. From the light of Venus he obtained an electromotive force of about 0·17 volt and from that of Sirius about 0·02 volt. It would appear from this that the relative values of the lights of Venus and Sirius usually given are probably incorrect, the light of Venus being much greater than it is usually represented to be.

LORD RAYLEIGH has communicated to the Royal Society the result of

a large number of experiments he has carried out with very great care in order to obtain an accurate determination of the atomic weight of oxygen. He found the relative weights of the hydrogen and the oxygen contained in a vessel of given capacity at the same pressure and temperature to be 0·158531 and 2·51777 respectively, a result which gives 15·882 as the density of oxygen with reference to hydrogen. When this result is combined with Professor Morley's volume-ratio, 2·0002, the value obtained for the atomic weight of oxygen is 15·880, the probable error not exceeding $\frac{1}{3000}$.

THE bolometer, which was devised by Professor S. P. Langley in 1881 for the purpose of measuring thermal radiation with greater accuracy than is possible with the thermopile, has been gradually improved by him till now it is possible to measure with it a change of temperature of one millionth of a degree. As it is now constructed it consists simply of a minute thread of metal about $\frac{1}{500}$ of an inch wide and $\frac{1}{5000}$ of an inch thick, through which a current of electricity is kept flowing. When any part of the spectrum is thrown upon it, it is heated to some extent, and therefore offers greater resistance to the passage of the current. Consequently the diminution in the intensity of the current indicates the increase in the temperature of the thread. Professor Langley has also devised subsidiary apparatus by which the changes in the current may be automatically recorded. He has been using the instrument recently in carrying on investigations in the infra-red normal spectrum, and has found it to be so delicate that when working with it he has to keep his laboratory almost completely darkened and closed tightly so as to exclude all draughts, in order that the temperature of the air surrounding it may be as uniform as possible.

AT a recent meeting of the Physical Society an interesting paper on the viscosity of liquids was read by Mr. O. G. Jones. The method he adopted for measuring viscosity depends upon the equation which Professor Stokes obtained for the velocity of a sphere falling in an infinite liquid, *viz* :—

$$V=\frac{2}{9}\, ga^2\, \frac{\sigma-\rho}{\mu},$$

where a is the radius of the sphere, σ its density, ρ the density of the liquid, and μ its viscosity. If sliding friction exists between the sphere and the liquid, the equation becomes

$$V=\frac{2}{9}\, ga^2\, \frac{\sigma-\rho}{\mu}\, \frac{\beta a+3\mu}{\beta a+2\mu},$$

where β is the coefficient of friction. Mr. Jones's method, therefore, consists in measuring the speed with which a small sphere of mercury falls through a liquid under the action of gravity, and applying these

equations to determine the viscosity. Experiments which he carried out with a view to ascertaining whether sliding friction existed, seemed to him to show that the divergence from the simpler formula did not exceed experimental errors. Changes of temperature were found to be of great importance, especially in the case of glycerine, the viscosity of which varies as much as 10 per cent. for 1°C. Differences of temperature between different parts of a liquid could be readily detected by observing the variations in the speed of descent of the sphere, and Mr. Jones thought that this fact might be made use of in determining the thermal conductivity of liquids heated at the top by Forbes's method. In the subsequent discussion Lord Rayleigh pointed out that the formula employed related only to a solid sphere, and Dr. C. V. Burton showed that with perfectly liquid spheres the coefficient of sliding friction would be zero, and that the velocity of descent would therefore be $\frac{3}{2}$ times that given by the first equation.

M. Moissan contributes to the *Comptes Rendus* an account of further experiments he has carried out in order to find out how to make the diamond artificially. He had previously found that when carbon was dissolved in various fused metals at the temperature of the electric furnace and at the ordinary pressure, it crystallised out upon cooling in the form of graphite of density about 2, but that when the operation was performed under increased pressure black diamonds were produced in considerable quantities. He has now, however, succeeded in producing small but perfectly transparent diamonds like those obtained in nature. Using iron as a solvent for the carbon, he heats it with an excess of charcoal in the arc of the electric furnace under pressure till most of the charcoal is dissolved in the white-hot metal. The solution is then cooled by being poured into a bath of lead that has just been melted, and as it is lighter than the lead it rises to the surface in spherical globules. When these globules are removed and treated with suitable solvents to remove the lead and the iron, transparent diamonds are readily isolated. They frequently possess well defined crystal faces, curved and striated like natural diamonds, and have the same high refractive power, hardness, and density.

A very remarkable new iodine compound has been obtained by Professor Victor Meyer and Dr. Hartmann, iodine appearing in it as a base-forming element combining with acids to form well-defined salts with elimination of water. The possibility of its existence was suggested by the fact that so-called iodoso-benzoic acid exhibits a much feebler acid character than ordinary iodo-benzoic acid, and partakes indeed more of the character of a phenol, indicating that the group I : O is endowed with basic instead of acid properties. This supposition was confirmed by the

observation of Willgerodt that iodoso-benzene forms a series of well-defined salts with acids, so that the unisolated compound H. I : O cannot be called hypo-iodous acid as it must be a base. Drs. Meyer and Hartmann accordingly tried to saponify iodoso-benzene by boiling it with dilute sulphuric acid, and they succeeded in obtaining the sulphate of this basic substance.

By the death of Dr. William Robertson Smith, the sad news of which has reached his brother Mr. Michie Smith by telegraph, Great Britain has lost one of her foremost oriental scholars and most distinguished theologians. Born in Aberdeenshire about forty-eight years ago Dr. Robertson Smith had a brilliant career at Aberdeen University. Thereafter, he studied theology in the New College, Edinburgh, and in Germany, and as soon as he had finished his theological studies he was appointed Professor of Hebrew and Old Testament Exegesis in the Free Church College, Aberdeen. When the ninth edition of the *Encyclopædia Britannica* began to be published, Professor Robertson Smith was invited to contribute many of the theological articles to it, and the critical views he expressed in his contributions at once attracted attention. These views are now almost universally held by biblical scholars, but at the time they seemed startling to many, and Professor Robertson Smith had to suffer the fate of those who advance too quickly for their time. The publication of his article 'Bible' in 1875 was the signal for the outbreak of a controversy that lasted till 1881, when Professor Robertson Smith was without a trial removed from his chair by a vote of the General Assembly of the Free Church, which by way of compensation for its unconstitutional action offered to continue to him the emoluments of his chair,—an offer that was at once rejected. It was this controversy that led to the preparation of his well-known books, *The Old Testament in the Jewish Church* and *The Prophets of Israel*, which were originally delivered as popular lectures in Edinburgh and Glasgow.

The powers and talents so lightly dismissed from the service of the Free Church by the majority of its General Assembly soon found a wider field for their exercise. In 1883 Dr. Robertson Smith was appointed Lord Almoner's Professor of Arabic in Cambridge, and soon afterwards he was made a Fellow of Christ's College. A few years later he was elected to the University Librarianship, a position he gave up when in 1889 he was appointed Adams Professor in Arabic. During much of that time also he was occupied, at first in conjunction with Professor Spencer Baynes, in editing the *Encyclopædia Britannica*. In 1889-91 he as Burnett Lecturer delivered three courses of lectures at Aberdeen on the religion of the Semites—the first of which was published in 1889 as *The Religion of the Semites: Fundamental Institutions.*

It is difficult to over-estimate the loss to philology, theology, and many

other sciences caused by the premature death of Dr. Robertson Smith. He was one of the most learned men in the country, for few are masters of so many departments of knowledge as he was, and he had the power of communicating his knowledge to others. Those especially who are interested in the questions raised by biblical criticism will feel his loss, for Dr. Robertson Smith was a brilliant illustration of the possibility of the union of the most advanced critical views and the most complete respect for historical truth with a profound belief in revelation and in the divine origin of Christianity.

A NATIVE STATE in Southern India is to be the scene of an adventure story, *The Temple of Death*, that is to be published shortly by Messrs. Hutcheson and Co. The ritual of the worshippers of Yama is to be the basis of the story, which will contain descriptions of such archæological remains as rock inscriptions, cave temples, and colossal images.

MESSRS W. H. ALLEN AND CO. are about to publish a *History of the Portuguese* in India by Mr. F. C. Danvers, Superintendent of Records at the India Office. Mr. Danvers has made researches in the Portuguese archives in Lisbon, and his book will be furnished with maps and illustrations.

MAURICE JÓKAI, the Hungarian novelist whose name is beginning to be well-known to the English reading public, appears to surpass completely the most prolific of English novelists in the power to produce new books. *Eyes Like the Sea*, which was recently reviewed in the *Academy*, is his hundred and fiftieth romance! It is not surprising to find that the reviewer considers that all of Jókai's novels are "more or less formless, vague, haphazard," and though containing much clever writing and brilliant passages are "a mere aggregation of material."

AN anonymous donor has sent the sum of £100 to the Edinburgh Pen and Pencil Club for the purpose of placing memorial tablets on the houses in Edinburgh which have been the residences of distinguished Scotsmen. No one is to be so commemorated until he has been dead twenty years, and the men who are to be first honoured in this way are Scott, Burns, Adam Smith, David Hume, and Sir Henry Raeburn, the famous painter.

THE next volume in the series of 'Rulers of India' published by the Clarendon Press will be *Sir Thomas Munro*, by the late Dr. John Bradshaw. Sir Auckland Colvin, lately Lieutenant-Governor of the North-Western Provinces is engaged on a biography of his father for the same

series. It will appear under the title, *John Russell Colvin, last Lieutenant-Governor of the North-Western Provinces under the Company.*

THE *Indian Magazine* for February gives a list of natives of India at present sojourning in Great Britain. The total is 306, as compared with 207 three years ago. Of these 93 are Muhammadans and only 13 hail from Madras. The great majority live in London and are studying law. Cambridge has 45 Indian students, while Oxford has only 3, and 24 are returned as preparing for the I. C. S. Examination.

RECENT PERIODICAL LITERATURE.

To the March number of the *Contemporary Review* Professor S. R. Driver contributes an important and interesting criticism of Professor Sayce's recently published work on biblical archæology. For some time, says Professor Driver, it has been known that Professor Sayce was engaged upon a work in which it was his intention to sum up the results which archæological research had gained in recent years, and to exhibit their bearings upon the literature and history of the Old Testament. The appearance of this work, he says, was naturally awaited with much interest, which was not diminished by the fact that in various previous publications Professor Sayce had expressed himself in a sense unfavourable to the conclusions reached by critical students of the Old Testament. Criticism and archæology were consequently supposed to be in conflict with each other; and when the book was announced as about to be published by a Society which had never shown any favour towards the higher criticism the antagonism between the two appeared to be complete. The defeat of the critics and the justification of their opponents seemed at length to be secure.

The book has appeared; and in Professor Driver's opinion at least the higher criticism has gained by its appearance. For on very few points do the historical facts disclosed by the monuments invalidate the arguments or the conclusions of the critics, and in many cases they materially strengthen them. To show that the facts thus disclosed almost entirely harmonise with the critical view of the origin and structure of the books of the Old Testament is the main purpose of Professor Driver's paper. In doing this he takes as a standard of reference his own *Introduction to the Literature of the Old Testament*, and he accepts as established all the historical inferences based by Professor Sayce upon the monuments. There are points, he says, in which Professor Sayce's interpretations of the monuments and his philology are open to question, and his generalisations and deductions are sometimes wider than his premises justify; but assuming that the results arrived at by Professor Sayce are correct, he finds that he would have to modify three and only three of the conclusions expressed in the *Introduction*. He would have to refer a few verses in Genesis x. back, not to Moses, but to a later author than he had considered necessary; he would have to place the prophecy of Obadiah in the post-exilic period; and he would have to place the fiftieth and part of the fifty-first chapter of Jeremiah about twenty-five years earlier than he had done. If this be the net result of archæological discovery so far as relates to the question in hand, Professor Driver may well say that the critical study of the Old Testament has not much to fear at its hands.

But if this be all, why, says Professor Driver, does the reader continually in Professor Sayce's pages find the higher critics disgraced and their arrogant pretensions exposed? The answer to this question is to be found, he says, in an ambiguity which prevails in Professor Sayce's volume, and which may mislead the unwary reader. This is the use of the words 'higher critic' and 'higher criticism' where 'hyper-critic' and 'hyper-criticism' express the meaning intended. The critics of whom Professor Sayce so often speaks with disparagement are not critics in general, but certain extreme critics who accompany their literary criticism of the Old Testament with a far reaching and excessive historical scepticism; and it is to the *historical* judgments expressed by these men that his unfavourable verdicts all but uniformly refer. But because he has the habit of always using general terms and of not particularising names, he creates the impression in the reader's mind that all critics are included in the same condemnation. Professor Sayce makes the insinuation that the higher critics generally have shown themselves supremely indifferent to the facts of archæology: Professor Driver has no difficulty in showing that the charge thus made is an unjust one, and that it should be limited to those critics who have actually shown neglect of archæology. He finds in fact that there is not very much in Professor Sayce's work with which the critics were not previously acquainted and of which they had not taken account in formulating their conclusions. Professor Sayce, he says, is to all intents and purposes himself a higher critic. A perusal of Professor Driver's article, the tone of which is much to be commended, shows that this newest addition to the ranks of the higher critics is far from being as generous in his appreciation of the works of others as some of his fellow-labourers are.

Count Leon Tolstoi contributes a somewhat heavy but a thoughtful and suggestive article on 'Religion and Morality'. The article is really a reply to two questions put to him by the German Ethical Society: the first as to how he understood the word *religion*, the second as to whether he admitted the existence of morality independent of religion as understood by him. To the first of these questions he replies that "religion is the conception by man of his relation to the infinite universe, and to its source;" and to the second that "morality is the ever-present guide of life springing from this relation." The attempts to inculcate morality independent of religion are, says Count Tolstoi, like the actions of children who, wishing to move a plant that pleases them, tear off the root that does not please them and seems unnecessary to them, and plant it in the earth without a root. There is a good deal in the article of which we do not quite see the bearing, and there are some points on which we cannot agree with the writer, but there are many things in it that seem to us to be well said, and we commend it to the attention of our readers.

The Rev. H. R. Haweis contributes a second article on the Mormons. He describes the crossing of the Mississippi and the terrible journey of the pioneer band to the Great Salt Lake; the settlement of Utah territory under the leadership of Brigham Young; its invasion by the United States; and the statesmanship displayed by the Mormon leader in reducing the invading army to impotence. He does not attempt to estimate the character of Brigham Young. He is of opinion, however, that it may be said of him that with faults of temper, an iron will, a fanatical faith, and a hand not always scrupulous in selecting means to ends, he was nevertheless a great coloniser, a great statesman, a great ruler of men, and in every sense of the word the father of his people. Mr. Haweis has purposely given a somewhat roseate impression of Mormonism, but even when ample allowance is made for the fact that he writes as a guest of hosts by whom he has been treated with very great kindness, one cannot doubt after a perusal of his articles, that Mormonism is by no means the dreadful thing it has so often been represented to be. In some respects

it would seem to compare very favourably with orthodox Christianity. And when we would seek to find the source of its astonishing power and vitality, we may be sure, as Mr. Haweis says, that it lies in the truth that the system contains.

Mr. W. A. Hunter writes on the subject of 'Outdoor Relief'. He says that for some years past an attack on this system of giving relief to the poor has been carried on with ever-increasing vigour by a number of persons who call themselves Poor Law Reformers. It is said that outdoor relief is too attractive to the poor, and that in consequence a large number of persons who are not really destitute come upon the poor rate. On the other hand, it is said, and with truth, that indoor relief is not attractive to the great bulk of the poor. Therefore, it is argued, outdoor relief ought both from social and from economic considerations to be abandoned. But, says Mr. Hunter, abstract reasoning upon social questions is not always to be implicitly trusted; and he proceeds to examine the poor law statistics of England and Scotland to show that in this case the conclusions reached by speculative reasoning are directly opposed to facts. The article has not any very great interest for Indian readers, but it is a very able discussion of a somewhat unwieldy mass of statistics.

In 'Scientific Problems of the Future' Lt.-Col. Elsdale replies to the statement recently made by Mr. C. H. Pearson that few or no further leading discoveries or new departures in physical or mechanical science are to be expected in the future. The problems he selects are those of aërial navigation, the diminution of fluid resistance to the motion of ships, the extraction of the stored-up power of coal, and the reduction of vegetable foods to a condition suited to the human digestion and the human palate. As might be expected Colonel Elsdale has little difficulty in showing that Mr. Pearson's statement is at least a very rash one.

Mr. H. Dendy gives an interesting but somewhat gloomy picture of 'Marriage in East London'; and Mrs. Henry Fawcett writes a vigorous reply to Mr. Bakewell's recent paper on 'New Zealand under Female Franchise'. Phil Robinson discourses on Shakespeare's natural history, with special reference to *Titus Andronicus*. He holds that the peculiar natural history of this play affords very strong evidence that Shakespeare is the author of it. Lord Hobhouse writes on 'The House of Lords and Betterment', and Mr. Ernest Gray comments in a letter on some of the arguments advanced by Mr. W. A. Hunter in his recent article on pensions for teachers. 'Village Life in France', by a French official, completes the table of contents.

Even to the mind untrained in science Sir Robert Ball's articles are full of interest, and his present one in the *Fortnightly Review* forms no exception. Its title is 'The Significance of Carbon in the Universe', and its object is to show that just as carbon is the source of almost every form of artificial light, so it is the source of solar light. The reasoning is based on what is known by astronomers as the photosphere. This is a shell which contains the luminous clouds to be seen round the central mass of the sun. These photospheric clouds are comparatively thin and but sparsely distributed over the shell; and yet the radiation of the sun is almost entirely dispensed from them. The interior of the sun must necessarily be hotter than this outer stratum, but still it is calculated that if the photosphere were removed, the heat and the light derived from the orb would be probably a hundredth part of the radiation which we now enjoy. And so there is the paradox that our heat and light do not come from the hottest part of the sun. The solution of this lies in the composition of these photospheric clouds. It is pointed out that the effective constituent of these is carbon, which combines a highly refractory with a highly infusible nature. The carbon of the internal mass is by the velocity of its molecules being ever driven to some distance above the sun's surface. By the difference of temperature it becomes vapoury, and so forms those clouds which are of such imperative necessity for the diffusion of the light

and heat which the hot mass has to give out.

Dr. Gregory's account of his 'Expedition to Mount Kenya' has enough of adventure and escape to charm its readers. He started from Mombasa on the east coast and gradually made his way up north. The Masais threatened to stop his progress for ever. But, by presenting a bold front, he was able to get through their midst without any danger to himself or his party. On arriving at Mt. Kenya frequent snow-storms, accompanied with disease among his followers, compelled the expedition to turn home again. The country through which he passed is, he says, but little likely ever to become commercially prosperous. From a scientific point of view much may be expected from a study of the district, for on the fauna and flora of it many inductions may be based.

Mr. Henniker Heaton, in writing on the 'Latest Prank of the Post Office', deals with the possibility of establishing an Imperial Penny Postage. The Chancellor of the Exchequer has promised to introduce this reduced postage when (1) the finances of the country permit, and (2) the assent of the Colonies has been obtained. With regard to the first condition, it is estimated by the Postmaster-General that the cost of such a postage will not exceed £100,000 a year. At present the annual increase in the Post Office surplus exceeds £200,000, so that only the second condition has now to be fulfilled. It is in connection with this that the prank of the Post Office occurs. The British delegates to the Vienna Postal Congress were supposed by the general public to have been instructed to ask for perfect freedom with regard to postal rates while they were at the Congress. Instead of this Mr. Henniker Heaton now finds that they were told not to ask for a reduction in the postal rates of less than 1¼*d*. Besides that an objection of the Australian delegates to a completely different point was construed into opposition to a penny postage on our part. Having thus exposed what he takes to be "the most bare-faced attempts on the part of the Post Office to mislead public opinion," Mr. Henniker Heaton strongly urges the Chancellor of the Exchequer to give effect to his promise, the conditions of which are now realized.

Mr. Grant Allen comes forward as a prophet of 'The New Hedonism', for which *rôle* frequent articles on similar topics have long since fitted him. There is always this satisfaction in what he says that he states opinions opposed to his own in terms of such absurd exaggeration that his own position is at a glance seen to be materially weakened. This month his abuse is levelled at asceticism, which he considers to be synonymous with Christianity. That ignorant persons might be misled into this belief is easily conceivable, but of those who profess to read with unbiassed minds we should naturally expect other things. There is self-sacrifice and self-sacrifice, and in the opinion of certain people it may be equivalent to a contemptible self-mortification endured for the sake of appeasing a tyrant whom they call God. But there is another view of it, and that is the one which Christ taught, that self-sacrifice has no connection with morbidness, and that it is not promiscuously enjoined by a despot, but actually limited by a Father's love. When, therefore, Mr. Grant Allen has erected his entirely erroneous conception of Christianity he finds little difficulty in knocking it down, although he does not notice that in such a task he is being assisted by the very persons whose beliefs he supposes himself now to have shattered. He then goes on to laud self-development and to show that the propagation of such a gospel can only be adequately spread by the followers of the new hedonism. This part is supported by no argument, but only by cheap sneers at such objects of his wrath as 'dissenting grocers', and by a rather pointless dissertation on the passion of love. Nothing in the article seems to detract from the Christian basis of ethics, but the essay itself affords a startling example of that lack of 'Christian charity' which Hood so much deplored.

Mr. Mallock continues his vigorous articles on 'Fabian Economics'. In

the course of his present paper he shows the fallacies of Socialistic reasonings, especially with regard to such institutions as the Income Tax and the Post Office. His criticisms are keen and reasoned, and his conclusions show the untenableness of the Socialistic position, strictly so called.

The four remaining articles deal more or less with statistics and so are beyond the limits of a summary.

INDIAN readers of the *Nineteenth Century* for March will naturally turn first to Sir Lepel Griffin's remarks on the Opium Commission which appear under the title, 'The Lotos Eaters'. His attitude to the 'Anti-Opinion Association', as he calls it, is shown by the following sentences. "What had they to do with truth? It was the very last thing they wished to hear. Year in, year out, from one platform to another, in town and country, their voices had been repeating fictions and misrepresentations regarding opium in China and India." The appointment of the Commission, therefore, he regards as Lord Kimberley's plan for annihilating the Society, and the members of the Commission he treats mainly as globe-trotters anxious to see India at the public expense. The general tendency of the evidence he sums up as follows:—The great majority of responsible and informed witnesses, English and native, have borne testimony to the temperate habits of the Indian people and that consequently opium is taken in moderation, not in excess; that its results are beneficial and not injurious; and that in many unhealthy districts it is a necessary rather than a luxury; that the races who use it most are the strongest, healthiest, and most warlike in India; and that the Government system of controlling the growth of the poppy and the manufacture of opium is amply sufficient to prevent any injury to the people by the abuse of the drug.

Sir Lepel Griffin then gives samples of the evidence brought forward on each side. He is careful of course to lay stress on the weak points of the anti-opium evidence. He stigmatises the statement made by Mr. Caine in his appeal for evidence that "we in England thoroughly understand that if there is to be anything in the shape of absolute prohibition, we shall have to bear the main portion of the burthen" as a bribe and a deliberate falsehood, while the lamentable or disgraceful incident of the famous Bombay petition of the doctors and medical practitioners meets with due castigation.

On the other hand the case for opium is naturally set forth in the most favourable light, the evidence of officials, leading natives, military men, and missionaries in favour of the present system being made much of. The paper closes with a reference to Mr. Mukharji's suggestion to England to take to opium instead of alcohol. This is not the place to discuss the question, but we may be pardoned for suggesting a doubt as to whether in their exultation the pro-opium witnesses have not been guilty of protesting too much. Are the high officials, for example, who have been so loudly denouncing alcohol, prepared to carry their evidence to its logical conclusion and exert themselves to the utmost to prevent the spread of the European liquor-traffic in India? Are the doctors who are so firmly persuaded, according to their evidence, of the beneficial effects of opium-eating, prepared to prescribe it either as a prophylactic or a remedy? Are the colonels who eulogised it anxious to see it spread throughout their forces? In a word, anti-opium exaggeration may have been the characteristic of the agitation so far, but pro-opium exaggeration would seem to be claiming its right to predominance now.

Beyond an elegy by Mr. Swinburne, an account of devil-hunting in Elizabethan England, a description by Mr. Walter Pater of Notre Dame at Amiens, the finest Church of France, and a political article on 'Western Nations and Eastern Markets', by Col. H. S. Hallett, who urges England to form a defensive alliance with China and Japan, there is nothing else in the number to claim our attention.